THE PRINCIPLES OF RELIGIOUS TEACHING

WADE CRAWFORD BARCLAY

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BY
WADE CRAWFORD BARCLAY

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First Standard Manual of Teacher Training
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CONTENTS

CHAPTER PAGE

Preface.......... 5

To the Teacher.......... 7

I. The Teacher's First Pupil.......... 9

II. The Purpose and General Method of Instruction.......... 17

III. Types of Instruction: The Story.......... 27

IV. Types of Instruction: Questioning and the Discussion Method.......... 34

V. Types of Instruction: The Recitation, Reviews, and Examinations.......... 44

VI. Illustrations.......... 55

VII. Lesson Plans.......... 65

VIII. Interest and Attention.......... 73

IX. The Use of Motives.......... 84

X. The Cultivation of Religious Feeling.......... 95

XI. Teaching Through Activity.......... 106

XII. The Class as a School for Social Living.......... 116

Appendix.......... 123

Index.......... 129

PREFACE

Religious pedagogy is one of the newer branches of the science of education. Despite the fact that teaching was made central by the Founder of Christianity both in his practice and in the Great Commission to his disciples and the further fact that many of the most notable achievements of the church through the ages have been due to the faithful exercise of this central function, modern church leaders, until very recent years, have given scant attention to the development of the principles and technique of religious teaching. Rapid progress has been made during the last two decades, but much pioneer work yet remains to be done.

The author offers this brief treatment as a modest contribution in a rapidly developing field. The book does not assume to be anything more than an introduction to a subject that deserves far more adequate treatment. Being constantly reminded of the limitations of teacher-training classes, particularly in the matter of time for study and the practical difficulty of completing long courses, the author has felt the necessity of brevity in the discussion of many topics that he would have preferred to treat in much greater detail.

In an earlier volume (*The Pupil*) it was suggested that practically the whole of the teacher's task is comprehended in the term "religious nurture." The problem that engaged attention throughout the textbook was, How may we most effectively nurture the moral and religious life of the pupil? The present discussion may be considered a further study of the same general problem. In the earlier study the question constantly in mind was, What are the pupil's needs that we must meet in nurturing his moral and religious life? In our present study we continue to regard the pupil as central and keep his needs constantly before us, but the problem that chiefly engages attention is rather the process by which the religious life may be developed. Our question is, What are the means by which the teacher may most effectively nurture the pupil's moral and religious life? Since we are thinking not of teaching in general but of religious teaching in a Christian school we may even more explicitly state our purpose by saying that we study the principles of Christian nurture. In a third volume we shall consider the principles of nurture in terms of the organization and management of the school.

The plan of treatment is simple and will be obvious upon examination. Teaching is not defined narrowly, in terms of instruction only, as has been the usual practice in the past. Rather it is conceived in broader and more vital terms. The teacher's task is to nurture the religious life of the pupil (1) by personal association, (2) by instruction, (3) by the cultivation of religious feeling, (4) by training in Christian conduct and service. No Sunday-school teacher is really efficient who ignores any one of these vital elements in the teaching process.

The author's indebtedness to leading authorities in the field of general education is evidenced by numerous references. This indebtedness is here gratefully acknowledged. Thanks are due and are hereby expressed to authors and publishers for permission to use quotations from copyrighted books.

In the hope that it may be helpful to many earnest teachers, and young people about to become teachers, who are seeking to present themselves approved unto God, workmen who need not to be ashamed, this book is sent forth upon its way.

WADE CRAWFORD BARCLAY.

Cincinnati, Ohio,
September, 1920.

TO THE TEACHER

This book is intended as a textbook for the use of training classes, either teachers or young people in preparation for teaching. The teacher of the training class is advised to make a careful study of the textbook before beginning his work with the class. The book as a whole should be read in order that its plan and general contents may be thoroughly familiar in advance. Attention is called to the following features:

The Lesson Statement.—By the lesson statement is meant the entire body of the chapter exclusive of the "Constructive Task" and the "References for Supplementary Reading." The lesson statement is intended to be made the basis of discussion in the class session. Every member of the class should be required to have a copy of the textbook and to make diligent study of the lesson. Discussion should be participated in by all, and the teacher should not rest content until he has secured general participation. Those who are backward in expression may be led out by questions. A spirit of free and easy conversation is the ideal. Overtalkative members of the group should not be permitted to monopolize the time. The teacher who permits himself to fall into the habit of doing all the talking or of delivering a lecture based upon the lesson statement will accomplish little in training teachers.

As a rule an entire chapter may be taken as a single lesson. If this is done, a class meeting regularly once a week may complete the text in three months. In some cases, however, it will be found that certain chapters contain more material than can be thoroughly covered in a single session, especially if the class session is less than an hour in length. In this event more than one session should be devoted to a chapter. The length of the assigned lesson should be determined by the time the members of the class have for study, their ability to master the material, and the length of the class session. It is not necessary that the textbook should be completed in twelve class periods. On the other hand, the work should not be allowed to drag.

The inexperienced teacher who feels the need of guidance in method is advised to make a thorough study, in advance, of Chapters IV and VII. These chapters will be found to apply directly to the teaching of the training class.

Constructive Task.—The constructive task involves original thought and observation on the part of all members of the class. Assignments should be made a week in advance. For example, the constructive task for the second lesson, found on page 26, should be assigned at the session in which the first lesson is discussed. Reports should be mailed or handed to the teacher at least two days in advance of the class session. They should be read and graded. Frequently the teacher will find in these reports valuable points of contact for beginning the discussion of the lesson. Some two or three of the best reports may be read in the class session. The constructive task is one of the most important features of the course.

References for Supplementary Reading.—These will be found to be under two heads. There are, in the first place, references to the "*Worker and Work*" series. This is a valuable set of eight volumes, uniform in size and style of binding. It will be to the advantage of the class to purchase a set of these books for its own use. Under the second head, "*In the Library*," reference is made to a limited number of the more important books in the general field of pedagogy. Those to which most frequent references are made should be purchased for the workers' library of the Sunday school. If a good public library is available, most of these books will be found in it. If they are not there found, the united request of the class made to the public-library board might result in their purchase. The workers' library of the Sunday school should be provided by the local Sunday-school board for the service of the teachers and officers of the school. In addition some of the class may be willing to invest in one or more of these books for personal use.

Enrollment of Classes.—As this textbook is regularly approved as a textbook in teacher training, any class studying it is entitled to enrollment as a teacher-training class. The successful completion of an examination will entitle the members of the class to credit by certificate. Each class should be regularly enrolled with its denominational Sunday-school board. Correspondence with the Department of Teacher Training will bring valuable assistance in the use of the textbook and conduct of the required course.

Teachers are invited to confer freely with the author. He may be addressed in care of The Methodist Book Concern, Cincinnati, Ohio. Suggestions and criticisms from teachers are invited and will be gratefully received.

CHAPTER I

THE TEACHER'S FIRST PUPIL

A BEAUTIFUL and true conception of the teacher's task is that symbolized in the memorial to Alice Freeman Palmer at Wellesley College. The teacher stands slightly behind her pupil with one hand resting upon the pupil's shoulder while with the other she points toward a distant goal, upon which the gaze of both teacher and pupil rests. We look in vain for any of the instruments we commonly associate with schools and teaching. Of classroom, textbooks, illustrative objects, there is not the slightest trace. Teacher, pupil, and unseen goal—that is all.

In beginning our study of the principles of teaching religion it is well to realize that nothing else counts for so much in teaching as character. Personality weighs more than words. Unless it speaks loud and clear, spoken words will fall on deaf ears. The spirit of the teacher, his moral and spiritual ideals, the atmosphere he carries, the disposition he manifests—these add to or detract from his spoken words and continue to speak when he is silent.

Why Personality Is Supreme in Teaching

Let us consider briefly some reasons why personality is supreme in religious teaching:

Religion Made Real in Persons.—Religion interpreted in words and ideas is likely to seem vague and unreal. In a beautiful or heroic character it becomes concrete and real. The facts of history or of geography can be taught from books, but religion is more than fact: it is truth and life and it needs to be seen in a human being before it can be understood or given a chance to exert its power and influence on others.

This is one reason why the Bible is a Book of such vital power. It is a picture gallery of great souls, a record of heroic lives. The explanation and interpretation of religion in systematic form is secondary; the record and exhibit of religion in the lives of patriarchs, prophets, and apostles is primary. We do not go to the Bible for definitions of religion; we go to it for the inspiration, stimulus, comfort, and strength that come to us from the lives of its great personalities.

A missionary had labored for a long time without apparent success in preaching to a native tribe. One day the head man of the village came to him and said: "We do not understand your doctrine. It seems very far off from us. But we have been watching you. We believe in you. We admire you. You have something in your life that we do not have. If it is your religion that has made you what you are, we want it." The annals of modern missions are full of similar incidents. Religious truth shines clear when embodied in a person.

Character Nurtured by Personal Influence.—Character in a pupil is not something that is built as a carpenter builds a house. Character grows. It unfolds and grows in the sunshine of a beautiful Christian life as under no other influence. The greatest thing a teacher ever brings to a child is not lessons from a book but the uplift which comes from heart contact with a great personality.

Moral precepts have their value and their place, even as has Christian doctrine; but, as President King has said, "no teaching of morals and noble ideals by precepts is quite equal in effect and influence to the bringing of a surrendered personality into touch with a truly noble Christian soul." The same principle has been thus expressed by another: "Character comes not by drill but by contagion."

Personal Influence Abides.—Words are readily forgotten, but the personal influence of a noble man or a good woman who is a teacher goes forth with the pupil to abide with him in ever-present power. Teachers are remembered far more for what they are than for what they say.

Great teachers almost invariably work in accord with the fundamental principles of teaching; always they possess skill in methods, by which their instruction is made effective: but it is personality rather than method that makes an abiding impression upon their pupils. "It was the genuineness of Thomas Arnold," says Seely,[1] "rather than his methods of instruction, that made such a profound impression upon the boys of Rugby and sent them out to be the moral and political leaders of England. . . . Someone has said: 'It will be told in after days how there was once a heaven-born headmaster by the name of

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[1] *A New School Management*, page 4.

Thomas Arnold, who, ruling at Rugby and allowing his boys to be merry and mischievous, yet taught them to be good Christians and true gentlemen.'" The same writer says of Mary Lyon, of Mount Holyoke, that her ideals found expression in such beautiful and consecrated Christian womanhood that her ideal became the ideal of their lives, and most of the girls of the seminary went out as Christian women to carry this spirit wherever they went.

THE TEACHER TRAINING HIMSELF

Since personality is supreme in teaching, it follows that the teacher's first pupil, and his last, is himself. The ultimate determination of any person's character and personality is latent within himself; he is "the captain of his soul," the "master of his fate." "Thou that teachest another, teachest thou not thyself?" is an inquiry that is at the same time an injunction—one to which every teacher and everyone ambitious to be a teacher should give most earnest heed.

One means of doing this is the study of just such a course as this upon which you are now entering. To the untrained teacher this textbook may serve as a means of acquiring not a little serviceable information; but the giving of information is not its sole purpose. It is hoped that its study will be a direct means of the enrichment of personality. This means that you are to do more than inform yourself concerning the principles of teaching set forth in this book: *you are to take yourself in hand and make of yourself the person you know you ought to be.*

Your first concern, therefore, now and always should be to develop your personality, constantly to grow in grace and in strength, in power of mind, integrity of will, beauty of spirit, in knowledge, in generosity—in all Christian graces. Your supreme goal is nothing less than completeness of Christian character. If you succeed in your great task of being a Christian you cannot fail in your task as Christ's teacher.

It is difficult to single out personal qualities of chief importance in the teacher. Says Professor Palmer: "There is no human excellence which is not useful for us teachers. No good quality can be thought of which we can afford to do without." With this reservation we venture to suggest certain personal qualities that may be cultivated which are of special importance in the work of teaching.

Love.—All the laws of teaching are summed up in this: Thou shalt love thy pupils. The first command of the gospel is the first principle in effective teaching. Let a teacher have genuine love for his pupils, and no matter how he may be handicapped in other ways he will, like Pestalozzi, win in the end. Of course, by love we mean a genuine affection for one's pupils, not merely liking them so far as they show themselves likable. Dig deep enough into his nature and you will find in every child or youth that which is worthy of admiration and true regard. Love is at once blind and gifted with remarkable vision: it refuses to see fickleness and whimsicalness and moodiness and awkwardness, and underneath these or any other unlovely qualities that may be possessed it sees the man or the woman that is to be. Love may be cultivated through sympathy. Says Weimer, "See in the child your own self in your youth and you will learn to love the child."

The inestimable value of love and sympathy in a teacher are expressed in a strikingly beautiful way in the tribute paid by Helen Keller to her teacher, Miss Sullivan. We quote only a part of the statement: "It was my teacher's genius, her quick sympathy, her loving tact, which made the first years of my education so beautiful. . . . [She] is so near to me that I scarcely think of myself apart from her. . . . All the best of me belongs to her—there is not a talent or an aspiration or a joy in me that has not been awakened by her loving touch."[1]

Good Humor.—Gracious courtesy and kindliness, combined with good humor and cheerfulness, will go far toward winning the hearts of your pupils. A smile, a cordial word of greeting, a spontaneous handshake, if they bear the stamp of genuineness, have an almost irresistible appeal.

As a teacher you will need the gift of seeing the funny side of things: a laugh will often save a desperate situation. You will need to be light-hearted and happy; to know how to play as well as to pray; to be able to enjoy a joke as well as to be deeply serious.

Self-Control and Poise.—Few things are more essential in a teacher than the ability to control oneself. Many things will happen to try your patience and to vex your spirit but you must not allow yourself to be irritated by them. You must learn to avoid anxiety, restlessness, hurry, and nervousness, to remain calm and unruffled in the presence of distractions and petty disturbances. Observation of the effects upon yourself and upon others of high and low pitch of voice, of excited and calm tones, will emphasize the importance of this. If you become nervous or excited, if you speak in a high key or a harsh voice, your unquiet spirit is certain to be communicated to your pupils. The practice of self-control, even in such simple ways as controlling the hands and feet, the tones and modulation of the voice, will help in attaining a composure and poise which will be serviceable at all times and a saving grace in times of crisis.

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[1] *The Story of My Life*, pages 38-40.

Conviction and Enthusiasm.—It is the teacher's task to inculcate belief and conviction. To do so you must yourself believe and believe intensely. You must be positive. Conviction will give carrying power to the truth you teach. Only enthusiasm can kindle enthusiasm. Every really great teacher possesses these qualities. Take as an illustration Horace Mann, to whom American education probably owes more than to any other one person. Hinsdale says of him: "His devotion to truth and right, as he saw them, his sense of duty, his unselfishness, his benevolence, were very marked. His moral earnestness was something tremendous and constituted the first of the two great motive powers of his life."

Enthusiasm for the religious teacher must ever be defined primarily in terms of spiritual passion. The teacher in whose heart the fire of religion has ceased to burn is without one of the first qualifications of a religious teacher. Without spiritual ardor no teacher can effectively mediate between truth and life. Moreover, there must be depth as well as warmth.

Genuineness is absolutely essential. Insincerity or artificiality in the slightest degree is well-nigh fatal.

A positive, constructive attitude is likewise essential. One cannot teach in negatives. Emphasize virtues rather than faults; use "do" frequently, "don't" seldom if ever. Keep attention and interest centered on the good, the true, the beautiful, the desirable.

Generosity of Spirit.—Respect for the personality of others is an important quality in a teacher. You should have regard for the opinions of your pupils, for their likes and dislikes, and should be patient of their idiosyncrasies and peculiarities. You should put the best construction on every act of your pupils and be readier to praise than to blame. You will need to be fearless and just but you should never be harsh or critical. You should be broad-minded and tolerant; never narrow and bigoted, yet ever loyal to the truth as you see it and ready to stand for it at any cost. You should be open and frank, concealing nothing; approachable, encouraging your pupils to question you.

By interesting yourself, so far as you can do so conscientiously, in what interests your pupils, even though their interests seem to you trivial and narrow, you will awaken in them a readiness to respond to your teaching. Your sympathy and genial fellowship will create a willingness on their part to coöperate with you in your plans and purposes for them.

In these and in other ways peculiar to your own personality, ever in increasing measure as grace is given to you, it will be your high privilege to show forth in and through your life and character the beauty and power of the religion of Jesus Christ.

The Teacher's Attitude Toward His Work

The quality of the teacher's work will depend very much on his attitude toward it.

Consciousness of a Great Work.—There is no greater calling than that of the teacher. There is no work more important, more fundamental, more far-reaching in its results. Testimonies to this fact have been many and various. Consider, for example, the words of John Bright: "I don't believe that all the statesmen in existence and all the efforts they have ever made have tended so much to the greatness and the true happiness, the security, and the glory of this country as have the efforts of the Sunday-school teachers." It is of first importance that the teacher shall realize the greatness of the work to which he is called.

Realization of Need for Training.—We have emphasized the supreme importance of personality in teaching, but we would have no one draw the unwarranted inference that either character or personality can be made a cloak for ignorance or inefficiency. Exact knowledge, a real mastery of the principles of teaching, skill growing out of study and experience, are required. Perhaps second in importance is the realization that *teaching is a work that requires all possible skill, the highest attainable efficiency.* The question is not so much one of present attainments in knowledge and skill as it is of steadfast purpose to attain. Arnold of Rugby, the great teacher of boys, was wont to declare, "I hold that a man is only fit to teach so long as he is himself learning daily." In the work of teaching even as in the Christian life, though one may confess with the apostle not yet to have attained, one ought also to be able to say with all his heart, "I press on toward the goal."

Eagerness for Hard Tasks.—Teaching is not easy. It makes severe demands upon those who engage in it. Often it presents difficulties that are baffling; obstacles that are all but insurmountable. The teacher needs the spirit *that is eager for hard tasks, willing to attempt the impossible.* It is said of the men who accomplished the impossible by successfully completing the Panama Canal that they came back from their insuperable task singing:

> "Got any rivers they say are uncrossable?
> Got any mountains you can't tunnel through?
> We specialize in the wholly impossible—
> Doing what nobody ever could do."

Something of this spirit is required in the teacher. He who is impressed with the opportunity that religious teaching offers, who gives himself unreservedly, eagerly, and gladly to the work and to preparation for efficiency in doing it, who counts difficulties and sacrifices nothing for the joy of service that is his, will find in religious teaching a calling than which there is no higher. He who gives himself grudgingly, talks about what sacrifices it involves, or complains because of the difficulties it offers is out of place in the rank of Christ's teachers and should either change his attitude or cease to think of being a teacher.

The Sense of Wonder.—The best teachers sometimes become disheartened or temporarily discouraged. When the temptation comes, it will help one to consider *the wonder of the teacher's work.* It is truly a wonderful work. Meditate upon the fact that you are truly God's teacher—a colaborer with Jesus Christ. Consider that it is your privilege to aid God in the growth of a soul! The wonder of every teacher's work is well stated by Taylor: "We are dealing with the mind, not with physical forces. The most sensitive instrument ever invented by man does not compare with it in delicacy. . . . [We confront] the mystery of conscious life. No other phenomenon in the universe approaches it in sublimity; no other so fascinates us by its delicate subtleness. The force of gravitation that holds the stars in their courses, the fervent heat that melts down mountains and tosses them into the sky, the bolt of lightning that shivers the towering monarchs of the forest, powerful though they be, know not themselves nor direct a single one of their activities. That strange and wonderful attribute *conscious life* is reserved for the child, the man."[1]

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[1] *The Study of the Child*, page xli.

Constructive Task

1. Recall your own early experience as a Sunday-school pupil: What influenced you most? Be definite in your answer.

2. Think of the best teacher you have ever known. Name some of the personal qualities of this teacher that have most impressed you.

3. In addition to those suggested in the lesson statement, name other personal qualities that you think a teacher should cultivate.

4. Write a brief statement in answer to this question: Why am I a teacher, or why do I desire to be a teacher?

References for Supplementary Reading

In "The Worker and Work" series

1. The teacher come from God: *The Adult Worker and Work*, Chapter XIV.

In the library

1. The personality of the teacher: *A New School Management*, Seely, Chapter 1.
2. The teacher's personal equipment: *The Making of a Teacher*, Brumbaugh, Chapter XVII.
3. The cultivation of personality: *The Teacher's Philosophy*, Hyde, Part II.

CHAPTER II

THE PURPOSE AND GENERAL METHOD OF INSTRUCTION

SCHOPENHAUER held that no child under fifteen should be taught anything about religion. Cotton Mather, on the other hand, was accustomed to take his little daughter Katie, aged four, upon his knees, talk to her about her responsibility to God, and drill her in the catechism. Which was right?

There are wide differences in practice and belief even to-day. People still may be found who contend that children should not be given any formal religious instruction until they have arrived at middle or later youth. Probably not many could be found who adhere to this view, but occasionally we hear it advanced. It is more common to find persons who hold that formal religious instruction should be begun as early as the child is able to learn. There are many religious people who would see nothing incongruous in the example of the Puritan leader in drilling his four-year-old child in the catechism. Such considerations naturally raise the question of the importance, the value, and the place of religious instruction. As a part of our work of the religious education of our pupils what importance should we attach to instruction? What are some of its principal purposes?

THE PURPOSES OF RELIGIOUS INSTRUCTION

Religious Interest.—When the child first becomes a Sunday-school pupil, some degree of religious interest is already present in his mind. Artificial means of maintaining his religious interest are unnecessary, because religion is the means whereby man attains to the highest and best of which his nature is capable, and natural impulse toward self-realization can be depended on to create interest. But the growth of this interest depends on an increasing stock of religious ideas. Unless these are furnished through religious instruction, natural interest in religion gradually wanes. *One purpose of religious instruction is therefore that of supplying such suitable religious ideas as will nurture and develop the pupil's present interest in and appreciation of religion.*

Religious interest has a feeling side. That is to say, religious interest is partly a matter of knowledge; partly a matter of feeling. Instruction in itself is not enough. We are to recognize that feeling as well as knowledge is to be enriched and strengthened.

Understanding the Christian Ideal.—Another purpose of instruction is *that our pupils shall be given an understanding of the Christian ideal.* What does it mean to be a Christian? What is the Christian thing to do? What motives and purposes should be dominant in one's life? It is at once apparent that this involves an acquaintance with the life and teaching of Jesus Christ and, indeed, some knowledge, at least, of the Bible as a whole. The lack here is very marked. Investigations among high-school and college students frequently have revealed that inadequate, childish, and almost hopelessly confused ideas are held concerning Christian teachings. These investigations have had startling confirmation in the results of the study made of the religious life and thought of the young men of the American army during the Great War.[1] These results may be briefly summarized as follows: (1) The number of those who expressed themselves as having no religious faith was negligible. The majority of the men were nominally Christians, and a large proportion had some church connection; but the number who were conscious Christians and in active, vital connection with the church was relatively small. (2) Probably the most outstanding fact emerging from the investigation is the widespread ignorance as to the meaning of Christianity and the misunderstanding of the fundamentals of Christian faith and life—and that not only among men outside the church but also among those nominally in its membership. It is evident, declare those in charge of this investigation, that "*in recent years the church has signally failed as a teacher of religion.*"

When a pupil has attained clear conceptions of the fundamental principles of the Christian religion and is living in accordance with the teachings of Christ, the purpose of religious instruction may be said to be measurably accomplished. Even then, however, there remain vast ranges of information and knowledge by which his mind may be still further enriched. To lead our pupils in a constantly increasing understanding and appreciation of all that has religious significance may be said to be embraced within the purpose of religious instruction.

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[1] *Religion Among American Men.* The Committee on the War and the Religious Outlook.

Instruction Fulfilled in Conduct.—As indicated in the foregoing statement *the purpose of instruction is more than information; its purpose is fully accomplished only when the implication of the truth for conduct is realized in the pupil's life.* When the pupil not only hears the truth but gives to it the assent of his will and modifies his conduct in accordance with it, then, and then only, can it be said that the purpose of instruction is accomplished. This is a principle often overlooked by teachers. They are content with the memorization of facts about the Bible and of Golden Texts. But what do these avail if they are without influence upon conduct and character? We need to remember that our pupils may have an acquaintance with numberless Bible facts and be able to recite many verses, even entire chapters, yet our teaching may have been ineffective. Religious truth is intended not merely for contemplation; it is fulfilled in action.

Principles That Condition Instruction

We might profitably consider at very much greater length the purposes served by religious instruction. We have at least gone far enough to see that instruction has an important place in religious education. Our next questions are these: How may these purposes be realized? What are the principles that govern effective instruction? These raise a problem so broad and so involved that we can barely touch upon it within the limits of so brief a treatment as this. It involves the whole subject of the learning process.[1] All that can be done is to present very briefly a few of the most important elementary principles that condition all effective religious instruction.

Getting Hold of New Ideas.—No matter what age a teacher's pupils may be they are in possession of a store of religious ideas. Even the beginner, coming to the Sunday school for the first time, will be found to have previously acquired some religious ideas. This present stock of ideas, no matter how poor or inadequate it may be, is the pupil's only clue to the meaning of a new idea. The new idea, when it is laid hold of by the aid of what is already in the mind, in turn modifies the old. These are the two phases of what is called "apperception," or the process of getting hold of a new idea. Much of the ineffectiveness of Sunday-school teachers—or, for that matter, of all teachers—

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[1] Some acquaintance with elementary psychology is assumed as a prerequisite of the present course. Students who have not made such a study should read some good textbook such as *Human Behavior*, Colvin and Bagley.

is due to neglect of the principle of apperception. Everywhere teachers are prone to imagine that knowledge may be "imparted" by mere "telling," and that if a pupil can repeat parrot-like what he has been told he has given evidence of knowledge. This false notion results in scraps of information, miscellaneous facts of much or little significance, and unrelated details that never work out either in thought or in conduct. One teaches effectively only by taking into account the ideas already present when trying to teach new ones. Everything to be learned must be related to that already known. Coe thus states the practical consequences of this principle: "(1) Do not attempt to give the pupil new ideas but help him to work over his old ones. (2) Consider what experience that the child has already had is best adapted to interpret the new idea. (3) Relate the new to the old by comparisons and contrasts, seeing to it that the pupil defines for himself the new idea."

The Necessity of Repetition.—The rebellious men of Jerusalem whom Isaiah vainly sought to admonish and instruct made the mocking reply to his message of judgment: "Whom is he going to teach knowledge, and upon whom is he trying to force 'the Message,' as he calls it? . . . Are we school children, that he treats us with his endless platitudes and repetitions—precept upon precept, precept upon precept, line upon line, and line upon line?"[1] Whatever may have been the effect of the prophet's teaching upon the bibulous men of his day, there can be no question but what he had laid hold of an important principle. All moral and religious instruction to be made effective in life must be "precept upon precept, line upon line." We do not mean by this the mere repetition of religious truths in identical form. Such repetitions might result in fixing the bare statement of the truth in the pupil's memory without in the least influencing his conduct or character. What is required is that the pupil shall be aided to understand and be convinced of the truth of the fundamental principles of the gospel through their statement and restatement and through instance after instance of their application being brought to his attention. Davidson gives two illustrations in emphasizing this principle. He says: "The spiritual truth 'The wages of sin is death' is just so many words to young children and cannot possibly be understood and believed in till the child has had much experience in life and can reflect upon that experience. Part of the meaning—namely, the material and visible consequences of sin—can be illustrated through the story of some sinful action and its visible material consequences. But even as regards this, the material side of the truth, instance after instance of its application must be presented to the child before he can be expected to be convinced of the truth. Again, take the precept 'Love your neighbor as yourself.' The child cannot be expected to believe in the universal application of the precept until he sees or hears of numerous instances where people have loved their neighbor as themselves. The many instances are necessary, first, to show him the possibility of obeying the precept, and, secondly, to act as models or examples for his own conduct toward his neighbor."[1]

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[1] George Adam Smith's paraphrase of Isa. 28. 9, 10.

Variety in Method.—There are various methods of instruction, or ways a teacher may proceed in the presentation of lesson material. The particular method or methods to be used at a given time will depend on the age and grade of the pupils, the nature of the lesson material, and the immediate aim that it is desired to accomplish. *There is no one best method of instruction.* No one method is suited to all ages, or to all kinds of lessons, or to the accomplishment of all ends. Some teachers succeed better in the use of a particular method than do others. Allowance must be made for the personal factor. No one method of instruction can be successfully used week after week and month after month. The best method used constantly becomes monotonous and dull. To form a habit of proceeding in the same way Sunday after Sunday in presenting the lesson means to fall into a rut and to encourage restlessness and unresponsiveness in one's pupils. The efficient teacher will develop skill in the use of a variety of methods of instruction.

Induction and Deduction.—Considered in general terms, there may be said to be two principal ways of procedure in the presentation of material: The one aims to lead the pupil to observe, think, question, and discover for himself. This is variously spoken of as the discovery method, the developmental method, or the inductive method. The other begins with general truths, precepts, principles, rules, or laws, and leads the pupil to apply them to individual conduct. This is the deductive method.

(*a*) *Examples of the two ways of procedure.*—Two teachers taught a lesson on "Peter's Ministry to a Lame Man" (Acts 3.

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[1] *Means and Methods in the Religious Education of the Young*, page 23.

1-16). The aim of both was to strengthen in their pupils the desire and purpose to give such as they have in time, money, and skill in service to the unfortunate, the dependent, and the delinquent. The first teacher began by reading the lesson and then proceeded as follows: "How long was this after the day of Pentecost? Was this a typical instance of Peter's work following the outpouring of Pentecost? Why did the beggar select the gate of the Temple as his place of solicitation? It was the hour of prayer, and Peter and John were going up into the Temple. What gifts did Peter and John not possess which very many in the throng of worshipers that day had in abundance? Did Peter or John lament their lack? What did Peter say to the lame man? What gift had they for the poor cripple? May we as Christians have a like gift? Peter gave something better than material relief; but all that he gave, he gave in personal ministry. The church must have a transforming spiritual power in its ministry to a world of need. Nothing else will take the place of this. This power must be given through the personal touch. Let us each one ask himself: 'What part am I to have in service to the unfortunate? What can I do this week?' "

While this, perhaps, would not be considered a typical example of deduction it conforms quite largely to the deductive method and it fairly represents a very prevalent method of Sunday-school teaching.

The second teacher asked a Christian physician who was a member of the church to tell in five minutes what orthopedic surgery is, and what wonders it is able to perform. The teacher prefaced the physician's statement by presenting some statistics on the number of children in the city, the State, and the nation who are crippled in the feet. After the physician had spoken, the teacher started a discussion by asking: "Why do doctors perform such cures? Is it for money? Why do they do it in the many charity cases? Why are hospitals for crippled children established and supported? What is the spirit that has prompted all this?" (The Christian spirit of helpfulness.) Next the teacher, by a few skillful questions, got the story of the lesson from the class. Then he proceeded: "How did Peter come by this spirit of helpfulness? What made him offer the helping hand? Had Peter had before him an illustration of such conduct? What about Peter's own mother-in-law? Peter had the spirit of Jesus, had he not? Did Peter have what the lame man asked for? Was money what the man really needed, or was his real need deeper? What did Peter give?" By other questions the teacher tried to lead the class to see that Peter shared his greatest possessions with the lame man—his love, his faith in Jesus, the brotherly touch of sympathy. He then concluded: "What is our responsibility toward the dependent and delinquent? In what ways can our responsibility be met?"

The second teacher, it will be noted, began with the concrete and wholly by a process of questioning led the pupils to state the general principle, to furnish illustrations of the principle in the life of Peter, and, finally, to point out how all could apply the principle.

Which of the two teachers taught more effectively? Why do you think so?

(*b*) *The use of induction.*—Extensive use should be made of the inductive method in religious teaching. As a rule it is much more effective to lead pupils by questions and suggestions to discover and state general truths and principles for themselves than it is to hand these over readymade. The more concrete our teaching, the more interesting it will be; the more largely it grows out of life and the pupil's own observation, the greater the hold it will have upon them. It is a mistake to think of the inductive lesson as stopping short with the mere discovery of facts and truths. When it is properly used, the pupil is led on to apply the truth in his own life and conduct. It is true that the inductive method is limited by the inability of pupils to make original discoveries. This is strongly emphasized by Thorndike.[1] Nevertheless, it is time well spent to try to arrive at universal truths and important principles through a patient, tactful appeal to the pupils' own observation, experience, and knowledge.

(*c*) *The use of deduction.*—The fact remains that there is a real place for deductive teaching. There are many statements of truth, moral laws, and principles of conduct which find expression in lessons from the Bible that it is difficult, if not actually impossible, to develop inductively on the basis of the limited observation and experience of one's pupils. For example, take the great beatitude "Blessed are the pure in heart: for they shall see God," or Paul's great declaration "The wages of sin is death." Again, the limitation of time under which the Sunday-school teacher labors makes it necessary that much of the teaching must be of the deductive kind. The inductive process, if rigidly adhered to, requires much time. Yet again, the deductive lesson gives larger place to the application of the truth.

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[1] *Education*, pages 195-96.

The Place of Telling in Instruction

The common practice in Sunday-school teaching is for the teacher to do most of the talking. Observation will reveal the fact that in most classes the teachers talk almost continuously throughout the lesson period. This raises the question of the place that telling should have in moral and religious instruction. Is it wise for the teacher to do all or even the larger part of the talking? The form of instruction in which talking to the class predominates is commonly called the telling method, or the lecture method.

Usually the easiest mode of procedure is for the teacher merely to talk to the class. Talking requires less ingenuity and less mental exertion than any other form of instruction. The teacher who is inclined to take the line of least resistance is certain to fall into the habit of lecturing to his class. This, of course, does not justify the use of the lecture method. We are not seeking the easiest but rather the most efficient methods of instruction.

Advantages of the Lecture Method.—That there are certain advantages in telling as a method of instruction is beyond dispute:

(*a*) *It is economical of time.* This, as Thorndike suggests, is perhaps its chief advantage. Alone this would justify its use to some extent, at least, in Sunday-school teaching, since the time at the command of the Sunday school is so limited.

(*b*) *It supplies information.* Telling is practically the only way our pupils can be put into possession of facts of information and explanation essential to the understanding of many Biblical statements. To require the pupils to find for themselves certain facts, the need for which may only be discovered in the discussion of a lesson passage, might involve a long search through inaccessible books of reference.

(*c*) *It is less embarrassing to some.* In teaching adult classes the lecture method relieves many men and women from the embarrassment that would attend the use of any other method. Undoubtedly many adults prefer to attend a class in which they will not be called upon to answer questions or to express themselves in any way. Early educational advantages were denied them or were neglected; they may have very little leisure time for reading or study; not infrequently their feeling on this matter deserves respect. Granted that they would get more out of the class work through active participation in discussion, if they are unwilling to do so, it is better to use the lecture method than to lose them.

Disadvantages of the Lecture Method.—Telling as a teaching method has come into disfavor among educators. The reasons are readily understood:

(*a*) *It makes the pupil a mere hearer instead of a doer.* The pupil takes in but does not give out. No demand is made upon him for expression, for self-activity, for creative effort. It does not develop the power to think, to formulate a problem, or to solve it.

(*b*) *The teacher has no way of checking up on his work.* He has no means of determining whether or not the pupil understands him; whether he is getting the ideas he means to convey or totally different ideas. He may be spending his time wholly in telling what the pupils already know.

(*c*) *The pupil remembers very little of what he hears.* If there is no demand upon him for expression, what he is told seldom becomes a part of his mental life. There is "no impression without expression."

(*d*) *Telling, used exclusively, tends to deteriorate into mere entertainment.* The teacher who lectures to his class is under strong temptation to make his talks popular and entertaining. The element of actual instruction gradually diminishes. The teacher of a boys' or girls' class who merely talks to the class is likely to feel impelled to talk about things that compel interest. Cases are not unknown in which that which finally resulted was mostly desultory talk, without moral or religious significance.

Use of the Lecture Method.—When, then, should telling be used as a method of instruction? Consideration of the advantages and disadvantages of the method shows that the danger is chiefly in the wrong use and in the overuse of telling in teaching. Telling should always have in view some worth-while, definite purpose. There is no place in the class period for mere aimless talk.

(*a*) *Usually telling should be combined with other methods of instruction or followed by another method that does what telling fails to do.* Telling has its place in instruction but it should not be used exclusively.

(*b*) *Telling may be used as a means of explanation and of furnishing fact information, illustration, and other important supplemental material.* Even illustration by means of objects, pictures, and diagrams requires to be accompanied by considerable explanation. Frequently it happens that the teacher's illustrations, examples from life, and informal discussion do more than anything else to inspire and stimulate the moral and spiritual ideals of the pupils.[1]

(*c*) *The lecture method should have a recognized place in the religious instruction of adults.* An able Bible teacher who is at the same time a resourceful and gifted speaker may attract to the Sunday school many adults, especially men, who could not be reached by any other means. Every Sunday school might well have at least one lecture class. In other classes the lecture method might well be used occasionally, or lecture courses on special subjects offered at intervals.

CONSTRUCTIVE TASK

1. Observe the teaching of a particular lesson by some good teacher. As you observe, have in mind these questions: What purpose seems to be uppermost in the teacher's mind? Which of the principles set forth in the lesson statement are in evidence? Afterward write out answers to these questions.

2. Considering further this same lesson: How would you describe the method used by the teacher? Was the method used adapted to the grade of the pupils?

REFERENCES FOR SUPPLEMENTARY READING

In the library

1. The technique of instruction: *Classroom Method and Management*, Betts, Chapter IX.
2. The lecture method of instruction: *The Educative Process*, Bagley, pages 270-75.

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[1] Compare statement on lecturing in *How to Teach*, Strayer and Norsworth , pages 207-11.

CHAPTER III

TYPES OF INSTRUCTION: THE STORY

One of the notable characters of the fifteenth century was Jean de Gerson. He was a great educator. As chancellor of the University of Paris he held the foremost educational position of his day. He was a religious statesman; in the great Council of Constance none exercised greater influence than he. His highest distinction, however, was that he was a friend of children and, out of his busy life, gave time to the children of the poor, teaching them of their heavenly Father's love and care. In recognition of this the people of the time bestowed upon him the title "Doctor of Little Children." Of titles to be coveted there is none more highly honorable than this. It is one that might well be bestowed upon the story-teller—the man or woman who loves stories, appreciates their value, knows where good stories are to be found and how to tell them well.

In the preceding chapter the place of telling in religious instruction was briefly considered. We were then thinking more especially of young people and adults than of little children. The lecture as an example of the "telling" method was chiefly discussed. The story is another example of this method and it now claims our attention.

The Story in Religious Instruction

The Importance of the Story.—"We now recognize in story-telling," says St. John, "the earliest, the simplest, and, so far as moral influence is concerned, the most universally effective means of impressing upon a new generation the lessons that have been learned by those who have gone before."[1] That is to say, of all means of moral and religious teaching the story is the most important. Why does so great importance attach to the story? Think of your own experience in hearing stories and, if you have used stories in teaching, think also of your experience in telling them and set down some reasons why the story is entitled to be considered so important a means of teaching. In brief, the importance of the story may be said to arise from three considerations:

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[1] *Stories and Story-Telling,* page vii.

(*a*) *The story is the most fascinating form of truth to the child.* The story is important because of the universal and intense joy children have in hearing stories. It is perfectly natural for children to want to hear stories. They hunger for them. They live and move in a world of stories. To compel them to do without stories is to restrict them, limit them, and deprive them of a life element. The surest and quickest way to win the confidence and love of our pupils is to tell them stories.

(*b*) *The story is the simplest form of teaching.* In the childhood of the race, long before there were Sunday schools—or any kind of schools, for that matter—stories were told by fathers to their children, by the tribal chiefs to their tribesmen, and by the sages, or wise men, to those whom they taught. The innumerable legends, myths, folk tales, and fables that form so considerable a part of our literature bear witness to the power and value of the story as the most simple and enduring form of teaching. We may teach effectively by the story when all other means fail. Nils, the stupid, could not answer a single one of the schoolmaster's questions on the geography lesson; but when the teacher had the happy inspiration of making over the lesson into a story, long afterward he remembered every word.

(*c*) *The story is the most adaptable form of teaching.* It lends itself readily to almost any content. "The story is not history, but there may be historic stories; the story is not science, but there may be scientific stories; the story is not ethics, but there may be moral stories."[1]

The Values of the Story.—The considerations just urged are to the point in thinking of the values of the story. What additional values may be suggested? Some of the most significant are stated by Froebel: "Ear and heart open to the genuine storyteller, as the blossoms open to the sun of spring and to the vernal rain. Mind breathes mind; power feels power and absorbs it, as it were. The telling of a story refreshes the mind as a bath refreshes the body; it gives exercise to the intellect and its powers; it tests the judgment and the feelings."[2] A few of the values suggested in this quotation and some others may well be considered somewhat more in detail:

(*a*) *The story makes a strong appeal to interest.* The most listless and disinterested pupil pricks up his ears the moment a story is announced. This is of the utmost significance, for interest is at the basis of all learning. What the pupil is interested in he attends to; what receives his attention is likely to be remembered; what he remembers influences his conduct and determines his character.

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[1] *Story-Telling, Questioning, and Studying*, Horne, page 36.

[2] *The Education of Man*, page 307.

(b) *The story nurtures the emotions and creates desirable attitudes of mind.* Whatever nurtures desirable emotions enriches the pupils' lives. The story does this. First of all, it gives joy and the feeling of satisfaction. It also awakens sympathy. How many times have we seen tears fill the eyes of a child at that point of a simple story when the subject—be it bird, animal, or person—falls into danger or is called upon to suffer pain or misfortune! The story creates desire. The boy or the girl in the story is pictured as ardently desiring some good; a like desire springs into life in the heart of the one who hears the story. If it is well chosen for the purposes of moral and religious teaching the story creates various healthful, desirable attitudes of mind toward what is true and pure and right and good.

When the teacher for any reason considers it important to use some form of direct instruction, perhaps a moral precept or injunction, one of the quickest and most effective ways of assuring a receptive mood and favorable response is a suitable story. The experience of lawyers in trying cases, of politicians in appealing to the people for support, and of ministers in preaching the gospel affords abundant evidence of this.

(c) *The story is an effective means of training in moral conduct.* As opportunity offers, the attitudes of mind created by the story are expressed in action. The beginners' or primary teacher who retells a story is often gratified by the simple testimony of the pupil indicating that, without any urging on her part, some kindly, helpful deed has been done, prompted by the example the story pictured when it was first told. The significance of this can hardly be overestimated. Our purpose, we have said repeatedly, is the development and training of our pupils in Christian character and service. If by means of stories we place before them situations in which right moral and religious conduct is pictured we are using the surest means of inducing like conduct on their part, the most certain means of forming those habits which are the foundations of Christian character.

Even when suitable opportunity of expression is not afforded, the conduct that the story pictures is relived in thought, and thereby standards and ideals are formed which will influence future conduct. One of the peculiar elements of strength in the story as a means of moral teaching is its way of presenting situations that involve a choice of right or wrong on the part of the actor. Instinctively the child identifies himself with the actor in the story. In a more or less real sense he shares in the reward or realizes the penalty. Thus, these rewards and penalties become almost as influential in forming his standards and ideals as if he had experienced them in actual life. Moreover, the story has an additional value in this connection. "The sanctions of morality and religion, the rewards and penalties, the mainsprings of conduct, must be apparent and more or less immediate to the child if the moral and religious lesson is to be effective. In actual life these are not always obvious and often seem far removed in point of time; whereas in the story punishment is swift, and reward immediate, so that the child soon perceives what the results of good and bad conduct are."[1]

Kinds of Stories.—The simplest classification of stories for use in moral and religious teaching is that most commonly given—namely, *idealistic* stories and *realistic* stories.

Idealistic stories include fairy stories, folk tales, myths, legends, fables, and allegories. Of these the first three are suitable for use with pupils of the elementary grades, the last four more especially with older boys and girls and with adults. Inexperienced teachers sometimes question whether idealistic stories are suitable for use in moral and religious instruction since they are not literally true to fact. The things told in fairy tales, they say, never really happen. But the things that happen in fairy stories are real to little children—as real as anything in everyday life. Moreover, they are profoundly true in this: that good conduct brings the reward of satisfaction and happiness, while wrongdoing receives sure and speedy punishment. It is of interest to note that "history" and "story" have the same root: history is the record of actual events in their setting of time, place, and cause; the story relates that which might have happened "once upon a time." History records facts; the story may relate no fact but is thereby none the less truthful. When the child reaches the age at which he distinguishes between fact and fiction, the realistic story properly takes the place of the idealistic. The hunger of the little child's mind for the idealistic is not less a healthy appetite than that of the older child for the narrative of fact; both are needs that we should supply.

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[1] *Religious Training in the School and Home*, Sneath, Hodges, and Tweedy, page 60.

The Characteristics of a Good Story.—What makes a good story? Is there any simple criterion by which we may judge the quality of a story? The child seems to do this instinctively, although even little children have some variety of taste as to stories. Older persons are obliged sometimes to relearn through the laborious processes of study what the child possesses by nature. If we compare the statements of several of the writers who have treated this subject with some thoroughness we find substantial agreement. Bryant, in listing the characteristics to be looked for, names action in close sequence; familiar images tinged with mystery; some degree of repetition. St. John names action, suggestiveness, unity, plot, narrative, and richness of material. "A good story," says Horne, "is very human, very concrete, very intelligible, and universal in appeal." Other writers give similar lists, varying slightly. To put the matter briefly we may feel assured that if a story possesses action, is concrete and suggestive, presents ideas and imagery familiar to pupils of the age for which it is to be chosen, and is true to life, it will be found to meet the essential tests of a good story.

THE ART OF STORY-TELLING

Story-telling is an art, and the teacher can well afford to make a special study of it. We can give here only a few brief hints for general guidance:

Preparation for Telling the Story.—Preparation may properly begin with discrimination in the choice of the story to be told.

(*a*) *The purpose of the story.*—One may well consider what it is most desirable to teach. What do my pupils need to be taught at this particular time? Can I find a story that will serve this purpose? If the teacher has a particular purpose in view, as it is important that he should have, not just any story will do; careful selection is necessary.

(*b*) *Knowing the story.*—To tell a story well one must be thoroughly familiar with it. First, one must *get the setting of the story clearly in mind.* Secondly, one must *analyze the story.* Every story may be said to have a beginning, a development, a climax, and an end. St. John summarizes the parts of a good story as follows: The story must have a beginning that rouses interest, a succession of events that is orderly and complete, a climax that forms the story's point, and an end that leaves the mind at rest. Read the story critically to see how it is made up. Break it up into its component parts. Get the succession of events clearly in mind. Determine the climax of the story and plan to make it the climax of your telling. When this is accomplished, *learn the story.* This will usually require that it be reread several times. Committing to memory every word of the story is seldom necessary. Absolute memorization is likely to detract from spontaneity; but important words, vital parts of conversations, and phrases or sentences that recur as repetitions should be memorized and given exactly.

(*c*) *Appreciation of the story.*—It is not enough to know the story; it must be felt. Appreciation and feeling can be cultivated when they are lacking. It will help to think oneself into the place of the child; to recall the emotions of childhood. To the extent that one succeeds in relating himself to the story as the child is related, appreciation and feeling will be developed. Some writers have the same thing in mind when they emphasize the importance of *living the story.* The use of imagination will enable the story-teller to relate himself to the lessons; and, becoming a part of the story, he can make it live in the thought and imagination of the hearers.

How to Tell the Story Effectively.—The first thing to be said is: Be sure you tell it. Often it will be easier to read the story than to tell it. Perhaps time for adequate preparation has not been taken, and the question will arise, May I not read the story instead of telling it? Reading a story is not story-telling nor is it in any sense a substitute for story-telling. Much every way is lost if the story is read and not told.

(*a*) *Be natural.*—Avoid affectation both in manner and voice. If you pose you detract from attention given to the story and center it upon yourself. Do not strive after effect. Do not be absolutely precise. Avoid everything artificial.

(*b*) *Be direct.*—Do not interject comments or explanations of your own. Use direct discourse. Permit the actors in the story, whether persons, animals, or plants, to speak for themselves.

(*c*) *Supply action.*—The narrative must move forward without unnecessary delay. To hurry will spoil the effect of the story, but neither will it do to be too deliberate. Haste robs the story of its impressiveness; retarded movement causes impatience. Give attention to the importance of gestures and facial expression. Imitations of actions are not in place, but these sometimes may be suggested by simple gestures or movements. It is not well to be too dramatic.

(*d*) *Do not moralize.*—Let the story supply its own moral. If the story is really suited to teach the lesson you wish to enforce, you may confidently expect that it will make its own application. To append a moral to a good story is to spoil its effect. Pupils who will accept the implicit moral lesson of a good story will often openly resent the tacking on of an application.

(*e*) *Practice.*—There is only one way to learn how to tell stories with genuine effectiveness, and that is to practice, and continue to practice. Some may have a natural gift that will enable them to become unusually skillful in the art; there is none who may not learn by practice to tell stories effectively. No one need want for an audience. Wherever two or three children are gathered together, there you have it. "If one have neither natural adaptation, nor experience, still I say, tell the stories; tell the stories; a thousand times, tell the stories!"

Constructive Task

1. Take some story that you love and study it for its qualities. What makes it a good story? What qualities does it possess in common with other effective stories familiar to you?

2. Listen to the telling of the lesson story in one or more classes of the Sunday school. Compare the methods observed with the suggestions under "How to Tell the Story Effectively." What did you miss? What added suggestions did you get?

References for Supplementary Reading

In "The Worker and Work" series

1. The purpose in story-telling: *The Beginners' Worker and Work*, Chapter XV.
2. The technique of story-telling: *The Primary Worker and Work*, Chapter XI.
3. The integral parts of a story: *The Junior Worker and Work*, pages 82-4.

In the library

1. The story interests of childhood and of adolescence: *Stories and Story-Telling*, St. John, Chapters VIII-X.
2. The stories of the Bible: *Educating by Story-Telling*, Cather, Chapter XII.
3. The place of story-telling in religious education: *The Use of Stories in Religious Education*, Eggleston, Chapter I.

CHAPTER IV

TYPES OF INSTRUCTION: QUESTIONING AND THE DISCUSSION METHOD

We have already noted the fact that there are various ways a teacher may proceed in the presentation of lesson material. We have considered that general type of instruction in which *telling* by the teacher predominates. Included under this, as we have seen, are the lecture method and the story method. We have, further, directed attention to the importance of expression on the part of the pupil. "No impression without expression" is the familiar statement of this principle. The lecture method, as we have noted, is seriously deficient in that it fails to provide for pupil expression. The means most commonly used in getting expression is the question, and one of the most important of the types of instruction in which questioning plays a leading part is the discussion method.

Questioning

Next to the ability to tell stories well the Sunday-school teacher needs to know how to ask questions. Joshua G. Fitch, speaking of Sunday-school teaching, says, "The success and efficiency of our teaching depends more on the skill and judgment with which we put questions than any other single circumstance."[1]

The Use of Questions in Teaching.—Why is the question so important a factor in teaching? What are some of its principal uses?

(*a*) *The question is a means of getting information.* In daily life this is the common use of the question. When we desire information that we do not possess we ask for it. The same use may be made of the question in school work.

It is desirable to use informational questions, because they inspire interest in pupils. In discussing this type of questions Charters says that in his opinion "there is probably nothing more inspiring to pupils than to feel that they can make an original contribution." No matter how wise or well trained the teacher may be he is not all-wise. A pupil of very limited attainments may possess some item of important information which the teacher has overlooked. The recitation is a coöperative enterprise and it is in every way helpful for the pupil to be brought to realize that he is expected to make some contribution. The feeling of some teachers that asking the pupil for information is an unworthy confession of ignorance usually springs from false pride.

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[1] *The Art of Questioning*, page 2.

The desirable effect of this type of question may be obtained, as Charters points out, by laying stress upon personal opinion. "Why did John the Baptist, in prison, send his disciples to ask Jesus whether he was the Christ?" is a question likely to be answered by the pupil's quoting a statement of his textbook. Slightly changed in form, the question may be made to carry a stronger appeal of interest: "What do you think is the reason John the Baptist sent his disciples to ask Jesus whether he was the Christ?" "This stressing of individual opinion is very valuable wherever there is any possibility of difference of opinion. . . . It is so important that teachers should cultivate it and use it whenever possible."[1]

The questions that pupils ask are almost wholly of the informational type. Pupils should be encouraged to ask questions. They are an indication of interest, and asking a question in itself stimulates increased interest.

(*b*) *The question is a means of testing knowledge.* By asking questions the teacher is able to determine *whether the pupil knows* and *what he knows.*

There are two very important reasons why the test for knowledge should be used: (1) *The test for knowledge tends to hold the pupil to his task.* Colvin declares that requiring pupils to reveal, from time to time, the extent of their achievement in learning is "a compelling motive among all classes of learners." (2) *The test for knowledge furnishes the teacher with the information concerning the pupils' progress which is necessary to intelligent instruction.* Without it the teacher is in the dark. He may be spending time on what is already perfectly familiar and be unaware of it.

Testing questions that call for trivial and obscure facts have no real place in religious instruction and should not be used. The knowledge called for should have some direct or indirect moral or religious significance. The number of words in the longest verse in the Bible or the exact width of the Jordan river at its widest point or the dimensions of Noah's ark may be curious facts possessing a certain kind of interest to some minds but they have absolutely no significance for character or conduct.

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[1] *Methods of Teaching*, page 298.

(*c*) *The question is an important means of developing knowledge.* Socrates said that he asked questions in order "to bring thought to birth." De Garmo makes this significant statement: "The question is the guide to clear and vivid ideas, the quick spur to imagination, the stimulus to thought, the incentive to action." Both of these statements emphasize the value of the question in stirring the mind to activity. *Questions stimulate mental activity; they arouse the mind to lay hold of the truth, to assimilate it, and to give it expression.* We have repeatedly emphasized the necessity of self-activity on the pupil's part. In view of this the fundamental importance of the question is evident.

The question not only leads the pupil to think: *it may be used to lead the pupil in his thinking to new and more significant conclusions.* The developing question carries a hint or suggestion of something further on. It may also contain a suggestion of the direction the mind is to take in its forward movement or call attention to an error in its present position and give a clue to the right idea. Did Jesus use this form of question? Consider the question he asked at the conclusion of the parable of the vineyard (Mark 12. 10, 11) or that asked at the end of the parable of the Good Samaritan (Luke 10. 36).

Some teachers apparently regard the question solely as a means of testing knowledge. Their questions appeal only to the pupils' memories. This is a weakness in teaching. We have more to do in religious instruction than merely to lodge facts securely in memory. Questioning should not be allowed to become a means of suggesting to our pupils that our interest is merely in seeing that they remember what they read or what we tell them.

Characteristics of Good Questions.—Is it possible to suggest some general characteristics of effective questions?

(*a*) *Good questions are simple, clear, and direct.* The simpler the language, the better. Technical words should be avoided as much as possible. The question should be framed so as to admit of only one correct answer. Questions are sometimes puzzling because they may be answered in any one of numerous ways. Long, involved questions are unnecessary and are always confusing. Teachers who frame long questions, complicated by parenthetical explanations, bristling with technical words as a means of exhibiting learning, exhibit instead their lack of skill.

(*b*) *Good questions are definite, pertinent, and important.* They deal with principal issues, ignore trivialities, and go straight to the heart of things. A pupil does not like to be trifled with nor required to relate unimportant details. An indefinite question is likely to cause confusion of thought and to waste the time both of teacher and pupil.

(*c*) *Good questions demand effort of the pupil.* Says Fitch: "Every question ought to require an effort to answer it; it may be an effort of memory, or an effort of imagination, or an effort of judgment, or an effort of perception; it may be a considerable effort or it may be a slight one: but it must be an effort; and a question which challenges no mental exertion whatever or does not make the learner think is worth nothing."[1]

For the most part questions requiring only a "yes" or "no" answer are of little value. The way in which the question is put, the inflection of the voice, usually suggests the answer. The pupil in answering follows this or some other cue given by the teacher and is moved to no mental exertion.

Some questions are ineffective because they virtually contain or at least suggest their own answer; for example, "What class of people other than the scribes did Jesus condemn?" The answer expected, "The Pharisees," is so frequently associated in the Gospels with "the scribes" that the one term suggests the other.

An answer that is a guess should never be accepted. The pupil should be required to explain his answer—to tell why he holds the opinion expressed.

Questions should be used to aid expression. The teacher should not be impatient with a pupil who is slow in answering. If a pupil does not answer readily but is evidently considering how to answer he should be given time. If the answer does not come, a slightly different question that carries a suggestion may be asked. The mental processes of some pupils are slower than those of others; their power of expression needs cultivation.

Not infrequently ineffective teaching is due to unnecessary mental sluggishness, even laziness, of teacher or pupils or of both. Teacher and pupils are content to deal in words, failing to go back of the words to discover and ponder the ideas that the words should express. Some of the sayings of Jesus are so simple in statement and so familiar that they are easily repeated and are allowed to pass without an examination into their profound meanings. It is easy for a pupil to repeat the words "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing"; but what profound and far-reaching meanings are wrapped up in this statement! What vital, life-changing ideas lie back of the simple words! For a pupil merely to repeat the words, without grasping the idea, is tragic. Questions skillfully used are the means by which the alert, efficient teacher may bring the truth to bear upon the pupils' lives.

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[1] *The Art of Questioning*, page 43.

Method in Questioning.—There are two general principles governing method in questioning which are of special importance.

(*a*) *Questions should be original.* A real question is expressive of the personality of the teacher. This necessitates the use of original questions. The habit of reading readymade questions from a lesson help cannot be too strongly condemned. This method of questioning cannot be anything other than formal, stilted, dry, and mechanical. Instead of awakening interest such questioning deadens whatever interest may have existed. The influence of the teacher's personality is almost lost, being hidden behind the lesson leaf. The whole situation is dull and lifeless—unless, perhaps, some pupil who longs to see something doing introduces some item of mischief just to relieve the intolerable monotony.

In preparing the lesson it is well for the teacher to write a list of questions as a part of the lesson plan. It is better for these not to be taken to the session at all. If they are taken, let it be with the thought of falling back upon them only in the event of a crisis wherein the springs of spontaneous thought entirely fail. Still better, let the teacher prepare thoroughly, then go before the class with absolutely nothing in hand, throwing himself upon his own resources. The result may be somewhat disconcerting at first, but persistence in the plan is certain to result in the development of real teaching power.

(*b*) *Questioning should be so conducted as to enlist the whole class.* Some simple suggestions will point the way:

Ask the question before naming the pupil. Let each member of the class feel that he may be called upon for the answer. Always name some one particular pupil to reply to the question. Insist upon the pupils' answering only when called upon.

Expect the attention of all. Frequently base a question directly upon a pupil's answer, calling upon a second pupil to answer this question. This will aid in training the class to give attention to the entire discussion. Give no pupil in the class reason to think that you do not expect his constant attention. *Ask a question once only.* If the pupil called upon fails to understand through inattention, call upon another. *Do not form the habit of repeating the pupil's answer after him.* It tends to make the class inattentive.

Question in various ways. Use variety. Your practice in questioning should not have so much sameness that the pupils have a feeling that they know at any moment who is to be called upon next. Do not question pupils in turn about the class circle or in alphabetical order. Sometimes call upon the same pupil several times in quick succession. Do not confine your questions to a few of the brightest pupils but be impartial.

THE DISCUSSION METHOD

Discussion has a very important part in the teaching process. This, we trust, has been made perfectly clear. There is comparatively little effective teaching without free coöperation between teacher and pupils.

There is a type of instruction in which the distinctive feature is extempore questioning and discussion. This method we will now proceed to consider. The student is likely to be confused at this point because of the fact that various terms are used in the textbooks. Some writers speak of the "questioning method" or the "question-and-answer method"; others refer to the "conversation method"; or to the "development method"; while still others use the term "discussion method." While there are more or less marked variations, in all of these cases the writers have the same general type of instruction in mind. All things considered, the term "discussion method" seems to me to be preferable.

Essential Characteristics of the Method.—How may the discussion method be best described? What are its essential characteristics?

(*a*) *It is a process of development.* Instead of testing consciously acquired knowledge of an assigned lesson the teacher leads the pupils to think. By questioning and free conversation he leads them to perceive the truth the lesson teaches or to develop a group judgment. The effort is to educe, or draw out and develop, the truth. Debate and anything savoring of personal argument are understood to be out of order. The effort is by means of inquiry, the interchange of opinion, and the stimulation of thought by the free play of conversation to develop a judgment as to what is the truth.

(*b*) *The teacher is the group leader.* The teacher does not lecture; he guides the discussion. He expresses no dogmatic opinions; he helps the others to formulate a common judgment. He has no final solution of his own which he considers it his duty to impose upon others; he is the agent through whose aid the others arrive at a common goal.

(*c*) *This method stays close to life.* Conduct in accord with the principles of Jesus is the goal of Christian teaching. If a teacher lectures upon a Bible topic, there is a tendency for him to be dominated by the informational aim; and, again, for him to become academic. This is one reason why so many teachers are dubbed "dry" and "uninteresting." If the discussion method is used, the topic stated in terms of a live problem, and the discussion participated in by all, the danger of getting away from everyday life is reduced to the minimum.

The "How" of the Method.—A few suggestions concerning technique are desirable.

(*a*) *Selecting a topic or problem.* In place of an assignment by the teacher the class should agree in advance upon a topic or problem for discussion. The form in which the problem is to be stated should itself be made a matter of discussion by the group. Let us cite a particular case. The lesson outline that is being followed by an adult class suggests the following Scripture passages, 2 Sam. 6. 1, 2, 17, 18; Matt. 6. 33, under the topic "Making Religion Central." The teacher calls attention to the fact that the purpose of David in moving the ark was to centralize worship in Jerusalem. "What present problem," he asks, "does this suggest to us?" Various answers are given. One member suggests this: "How can we as a class help to make religion more nearly central in the thought and life of our community?" This statement is accepted by all. When agreement has been reached, the teacher should make suggestions for reading and study.

(*b*) *The solution of the problem.*—At the beginning of the class session the problem should be stated in the form previously agreed upon. The teacher may then ask some member to state his opinion upon some phase of the problem. Thus the discussion in which it is understood all are to participate is started.

For example, let us say that a boys' class has agreed to discuss the question "How may personal prejudice be best overcome?" The teacher asks some member to state the question. When it has been stated, he continues, "What in your opinion is the principal root of prejudice?" This question is likely to call out an opinion with which all will not agree. If another calls it into question or states a different opinion, the discussion is well started. From this point on it is simply the leader's task to guide the discussion. "He sees to it that the group becomes clearly conscious of what it is they are discussing; he notes carefully all the main views of the members contributed toward the solution, preferably upon a blackboard; he calls for a summary of these views as a solution or, failing to get it satisfactorily, he summarizes the discussion himself; and, finally, he secures the group reaction or application."[1]

Advantages of the Method.—Certain elements of strength of the discussion method have already been indicated. It is necessary only to restate them briefly.

(*a*) *The discussion method insures activity on the part of both teacher and pupil.* There is continual movement. The constant interchange of opinion or the exchange of question and answer holds the attention; creative expression on the part of the pupils is involved.

(*b*) *The judgment finally expressed is the pupil's own.* The teacher will not stop short of getting a statement showing that the members of the class have a grasp of the truth and are able to formulate it intelligently. Thus the truth is a personal possession of each member of the group; it has become his through his own creative self-activity; and conditions are most favorable for his retaining it.

(*c*) *It is the most democratic of all methods of teaching.* The teacher is not an autocrat, who declares the truth in the form of edicts; he is the leader of a group of equals. Each member feels a sense of personal responsibility for arriving at the true solution of the problem in hand. The teaching method contributes directly toward making the class a school for social living.

It is not to be thought that the discussion method makes slight demands upon the teacher. It requires a broad general knowledge, initiative and discrimination, the ability to think quickly and accurately, and self-mastery. A teacher needs these qualifications in order to make the most of this method. A study of the hints of Jesus' teaching methods contained in the Gospels will show that he used this method and that he was exceedingly skillful in the use of it.

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[1] "The Discussion Method in Bible Teaching," by Herman Harrell Horne in *The Sunday School Journal*, May, 1920, page 272.

Disadvantages of the Method.—What are the weaknesses or disadvantages of this method?

(*a*) In itself the discussion method lays no requirement of study upon the pupils; hence, *lesson preparation is likely to be slighted.* The officers and teachers of a great many Sunday schools have been exceedingly lax in this matter. Low ideals have prevailed, and as a consequence there is a general tendency to neglect lesson study. No Sunday school can do thoroughly creditable work without home study on the part of the pupils, and any method that tends to encourage the idea that it is unnecessary deserves to be called into question. This tendency is not a necessary accompaniment of the discussion method: the teacher can guard against it; but the point is that the method in itself makes no requirement of previous preparation.

(*b*) *Unless care and skill are used, the discussion is likely to wander*, to follow tangents far afield, and even to degenerate into superficial, pointless, and profitless talk. If the pupils have a ready fund of ideas and are free in expressing them, the teacher must constantly be on his guard lest the discussion take a direction that is interesting but not in the direction of the solution of the problem.

Not infrequently in adult classes there are found men or women who are fond of arguing. As one has said, "The biggest fools do all the talking." The fellow who has a hobby has too much chance to ride it. There is danger of becoming sidetracked by controversy over unimportant matters. Argument over nonessential points and doctrinal controversy are unprofitable; if either is prolonged it becomes positively harmful.

(*c*) *There is constant tendency for the teacher to dominate the discussion.* Continual self-restraint is required. The discussion may lag at certain points, and the temptation comes to the leader to do all the talking. Unless he is constantly on guard, the discussion becomes a lecture.

Constructive Task

1. Observe the teaching of some good teacher. Take notes on:

(*a*) kinds of questions asked; (*b*) the teacher's methods of questioning.

2. Consider further this same lesson: Give examples of particularly effective questions. Why were they effective?

3. With a particular class in mind prepare a full list of original questions on the next Sunday's lesson of this class.

4. Observe the teaching of another lesson, if opportunity is afforded, where the discussion method is used. Write your impressions of the method as observed in this particular case.

References for Supplementary Reading

In "The Worker and Work" series

1. The Teacher's Use of Questions: *The Senior Worker and Work*, Chapter VIII.

In the library

1. A general discussion of questioning: *The Art of Questioning*, Fitch.
2. The technique of questioning: *Methods of Teaching in High Schools*, Parker, Chapter XX.
3. Teaching by questioning (the Socratic method): *Primer on Teaching*, Adams, Chapter VII.

CHAPTER V

TYPES OF INSTRUCTION: THE RECITATION, REVIEWS, AND EXAMINATIONS

Dwight L. Moody at eighteen was a member of a Sunday-school class in Boston taught by Edward Kimball. His knowledge of the Bible and of Christian teachings was extremely limited, and his ability to express himself still more so. Concerning him Mr. Kimball later wrote: "I can truly say that I have seen few persons whose minds were spiritually darker when they came into my Sunday-school class, or one who seemed more unlikely ever to become a Christian of clear decided views of gospel truth, still less to fill any sphere of extended public usefulness." Mr. Kimball showed his wisdom as a teacher in investing much time and thought in devising ways of stimulating his backward pupil to think on religious subjects and to study his lesson, and in kindly and patiently leading him to give expression to his thoughts and to the results of his study. Undoubtedly not a little of the remarkable skill shown by Moody in later years in leading men and women into a living faith in Jesus Christ was due to the persistent tactful effort of a Sunday-school teacher to encourage expression on the part of an unpromising pupil.

The Recitation

We have considered that form of instruction in which *telling* by the teacher predominates. We have also considered the discussion method, in which the teacher's effort is directed in considerable part to *getting expression from the pupil.* Another method, more sharply in contrast with telling, in which the presentation by the pupils of the results of their study, investigation, and thought is the predominating factor, is that commonly known as the recitation.

We may define the recitation as *that form of teaching exercise in which the teacher tests the knowledge of the pupils upon the basis of a previously assigned lesson.* In intermediate and senior grades the recitation is more generally used than any other form of instruction. At its best it is one of the most valuable forms of teaching exercise; at its worst it becomes a dull, uninteresting, wooden process, almost without either religious or educational value.

Requirements of the Method.—There are three requirements involved in the successful use of this method: (*a*) *assignment of the lesson;* (*b*) *study of the lesson by the pupils;* (*c*) *presentation by the pupils, under the teacher's guidance, of the results of their study.*

(*a*) *Assignment of the lesson.*—Success in this type of teaching depends very largely on *the definiteness with which the problems the pupils are expected to solve are placed before them*[1] or on the clearness with which the aim of the work they are expected to do is stated. Failure in Sunday-school teaching often roots right here. Teachers frequently are content to make a perfunctory general statement such as "Now, be sure to study next Sunday's lesson," or "See who can have the best lesson next week"; and the pupils are left entirely in the dark as to what is expected of them. Teachers mistakenly assume that pupils have the same insight into the significance of the lesson, the same understanding of the importance of study, and the same knowledge of how to proceed in mastering a lesson, as they themselves possess. When the pupils return on the following Sunday uninterested and with lessons unprepared they are roundly condemned, whereas the teacher is at least as much at fault as the pupils.

It is unfortunate for any teacher to permit the extent of help provided on the lesson to become a temptation to neglect original thought and effort in the preparation and assignment of the lesson. No amount of ready-made helps can excuse negligence or superficial study on the teacher's part. No matter how much is provided for the pupils' use, a great deal will depend on the teacher's initiative and originality in awakening interest, stimulating investigation of special topics, stating the lesson in terms of problems that appeal to the interests of his particular class, and suggesting additional sources of special information upon lesson topics.

It is of course necessary for the teacher to study the lesson a week in advance. Failure actually to know the lesson makes proper assignment impossible. As the lesson is studied, the interests of various members of the class should be kept in mind, and *points of contact* decided upon.

Teachers who do not have an appreciation of the importance of lesson assignment are likely to plead lack of time as an excuse for failure properly to assign the lesson. Lack of time is not an excuse. The brevity of the recitation period in Sunday-school work is all the more reason for attention to what is absolutely essential. If by any mischance there are only twenty minutes or even only fifteen minutes for the recitation, a fair proportion —a fourth or a third—should be conscientiously reserved for assignment of the next lesson.

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[1] See page 80, *The Use of Problems in Getting Voluntary Attention.*

When should the assignment be made—at the beginning or at the close of the recitation period? No rule can be laid down. When there is continuity between the lessons, assignment at the close permits calling attention to the connection.

(*b*) *Study of the lesson.*—The second requirement of the recitation method is study of the lesson by the pupils. "*How can I get my pupils to study their lessons?*" is the ever-present, insistent query of Sunday-school teachers. It is only just to say that conditions affecting Sunday-school work at the present time are such that this is a really difficult problem, and that the teacher who succeeds in getting systematic, diligent lesson preparation thereby demonstrates superior ability as a teacher.

A relation must be established between the pupil's interest and the lesson. Without this there will be no lesson study. This is to be done by finding *points of contact* as a part of the task of assigning the lesson. A lesson well assigned is a lesson almost certain to be studied.

The problem of getting lesson study is very largely one of the proper motivation of instruction. The teacher needs to know to what desires and motives to appeal.[1] In the case of the more earnest, conscientious pupils an appeal may be made to the sense of duty. Is it not the duty of the pupil to give as much time to the study of the journeys of Paul as to Cæsar's campaigns? The use of penalties, so frequently resorted to by public-school teachers, has little or no place in the Sunday school. The effect is almost certain to be that of causing the pupil to leave the school. The use of prizes and rewards is questionable; unless very carefully guarded the practice is likely to do more harm than good. A system of awards, giving recognition to *all* who complete certain assigned tasks or do work of a certain standard, is open only to slight objection and may be made very stimulating, especially to junior pupils. In graded schools promotion should be on the basis of faithfulness in lesson preparation and completion of assigned tasks.

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[1] See Chapter IX.

Appeal may be made to the interest in motor activity. It will be found helpful to have each pupil procure a permanent notebook for written work. When questions are assigned, request that the answer be placed in the notebooks. Ask for the writing of a brief statement on interesting topics. Request the pupils to search for illustrations of lesson truths from everyday life and from current events in politics and international relations. From many sources—conversation, books, magazines, periodicals, newspapers, or the pupil's own observation—information may be obtained and recorded. Various kinds of handwork may often be used successfully as an aid to lesson preparation.[1]

Enlist the pupils in doing things for you and for the class. There are few boys or girls who will not gladly do things for other people. If the teacher has the confidence and love of his pupils, they will readily respond to a personal request to look up a particular topic or prepare a written statement as a means of helping him. Where the proper *esprit de corps* has been built up in the class, loyalty to the class organization and service to the members of the class may be appealed to as the motive for study of special assignments.

Connect the lesson with the reading interests of the pupils. There is unlimited scope for collateral reading, especially in the fields of history and biography. The teacher who is willing to give time to compiling reading references can often obtain a large amount of profitable reading bearing at least indirectly and sometimes directly upon the lessons. Apart from its bearing upon lesson preparation this will be a valuable service to the pupils. Incalculable harm is done to the moral and religious lives of our pupils through undirected reading.

Teach the pupils how to study and practice them in studying. Many pupils do not prepare their lessons because they do not know how to go about it. No one has ever taken the pains to show them how. "Perhaps the greatest single source of waste in our educational work," says Horne, "is the wrong use of time, which we spend too much in hearing recitations and discovering what pupils have already learned and too little in training them to study."[2] The teacher who will devote one evening a week to meeting with the class, studying with them and teaching them how to study will find in this simple expedient a happy solution of the problem of lesson preparation.[3]

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[1] See pages 110–111.

[2] *Story-Telling, Questioning, and Studying*, page 119.

[3] Consult *How to Study and Teaching How to Study*, McMurry.

Finally, endeavor to win the intelligent, sympathetic coöperation of the parents. Be sure that the parents know what the lessons are and exactly what is expected in the way of lesson preparation. Show them that their children need religious instruction and that they cannot get it without effort. Tell them that as a religious teacher, rendering an unpaid service, you expect their coöperation and will be handicapped in your work without it. Lead them to see that the Sunday school is entitled to a fair share of the child's time, and that they, as parents, must be depended on to protect its interests as over against the demands of the public-school and social engagements.

(*c*) *Presentation by the pupils.*—The third requirement of the recitation method is the presentation of the results of their study by the pupils under the guidance of the teacher.

The teacher's preparation should include the writing out of original questions on leading points of the lesson. These questions may be used in the recitation, but the teacher should not be content merely to receive the pupil's answer and pass on to another question. The pupil's statement should be accepted at its full value but it should also be explained, amplified, and developed. Make sure that the pupil understands its significance; bring out all its bearings; bring out a restatement in original language; illustrate the point fully. Dwell on it until you are sure that it is clear, and that its implications are understood. Encourage the asking of questions by the pupils. Stimulate comment. Draw out illustrations from the lives and experience of the pupils. *At this point the recitation method becomes identical with the discussion method,* treated in the preceding chapter.

Merely hearing the pupils tell what they have read is to test their memory for facts. This is probably worth while but it does not go far enough. If their knowledge is to be tested, one must ascertain if they understand what they have read. But the testing of knowledge is only a part of the teacher's task in the recitation. The knowledge newly possessed must be built upon, the significance of facts and principles as applied to the problems of teaching determined, their application to life and conduct shown.

Do not hesitate to dwell long enough on a single point to insure that your end has been achieved. Better one or two points made absolutely clear, a single truth and its application to life established, than a hurried, superficial treatment of a score of so-called "lesson teachings."

On the other hand, do not fail to call for a report on everything assigned. If a pupil who has made diligent preparation is not called upon he will be disappointed and inclined to slight his next assignment.

Make sure that all the pupils have some part in the recitation. A common mistake and one that involves serious injustice is that of calling only on the brightest members of the class and failing to get any expression from perhaps one half or two thirds of the pupils.

Dangers of the Method.—Our discussion has hinted at some of the common weaknesses of this form of instruction. What danger have you already come to see in it?

(*a*) *Formal questions and insufficient answers.*—As the recitation is commonly conducted in many Sunday schools, pupils make brief answers to formal questions asked by the teacher. Sometimes the practice descends to the level of reading printed questions from a teacher's help, the pupils reading the answers from their quarterlies in the exact words of the lesson. *Whatever this may be called it is not a recitation.* The teacher has more to do than merely ask readymade questions and hear readymade answers.

When the recitation method is rightly used it makes certain demands upon the pupil in the way of study, investigation, and thought. The teacher's questions are for the purpose of drawing forth from the pupils the results of their previous work. Questions printed in the teachers' helps are merely intended to be suggestive. They may serve as a means of aiding in the preparation of original questions. The teacher will not wholly rely even on original questions previously prepared. The pupils' statements will suggest the form and content of new questions. The pupils' helps are intended for home study. Notebooks, written reports, and Bibles for reference use may be in the pupils' hands; but the teacher should warn pupils against the temptation to glance at the lesson or a writer's comment merely to find a ready answer to a question.

It is necessary for the teacher to guard against accepting vague and indefinite answers. Unless an answer shows that the pupil has a clear and definite idea, another question is in order.

(*b*) *The rehearsal of familiar facts.*—There is a tendency in using the recitation method to be content with the commonplace and the familiar. It is not enough to rehearse facts that have long been the common possession of both teacher and pupils.

New knowledge is to be added to that already possessed. It is essential that the pupils' reports and answers to questions shall be discussed in such a way that new knowledge shall be added to old, misconceptions corrected, and the implications of the truth for conduct realized.

Enriching the Method.—The teacher should not be content with the kind of recitation with which his own experience as a Sunday-school pupil has made him familiar. The Sunday school is a growing institution. The methods of yesterday are outgrown. Every teacher's aim should be to improve upon the past. Knowledge of the Bible has increased rapidly in recent years. There are resources and aids available to-day which the Bible students of a few years ago knew nothing about.

(*a*) *Special sources.*—The sources from which information and knowledge can be gleaned are almost without number. It is a part of the teacher's responsibility constantly to direct the pupils not only to the Bible and to the lesson helps nearest at hand but to other sources, such as commentaries, Bible dictionaries, encyclopedias, religious journals, magazines and pamphlets, leaflets and tracts published and circulated at low cost by various religious organizations. The teacher's enterprise and ingenuity will be tested in suggesting the sources most readily accessible to his own class.

The teacher even more than the pupil should be expected to bring supplementary material to the recitation. Books, magazines, and church papers, as well as the regular lesson helps should yield material that, because of present, vital interest, will help to enrich the lesson teaching.

(*b*) *Topical recitation.*—In senior and young people's classes special topics may be assigned for thorough investigation and report somewhat after the method used to a considerable extent in advanced college courses and in graduate seminars. This is an excellent method of instruction; but as things are at present, it is evident that it cannot be extensively used in Sunday-schools. In exceptional classes, with a thoroughly trained teacher and young people of unusually earnest purpose in study, it may well be tried. There are in it fine possibilities.

Reviews

In nearly every Sunday school some attention is given to review, and almost everywhere it is held in general disesteem. As a usual thing pupils of all grades consider the review lesson dull and uninteresting, and teachers likewise are indifferent to it. This is the result of the prevalence of superficial conceptions of what constitutes a review and of the use of wrong methods of reviewing.

The Purpose and Method of Review.—A review is more than mere repetition; it is a re-view. It is a means of gaining a new view of that which is familiar. It is a process of recalling ideas to the mind for the purpose of discovering new meanings and new relationships.

The review relates itself to *generalization*, the fourth step of the formal plan.[1] It is the organization of a series of ideas, of principles, of truths, into a whole; the consideration of the teaching of the whole in the light gained from a study of all its parts. In the review at the end of a quarter or at the end of a course the various lessons that have been studied may be seen to complement one another or to fit together in such a way as to take on new significance and to teach some new and larger truth.

These important purposes of the review cannot of course be accomplished by the mere reading in concert of the various lesson titles, "Golden Texts," and "central truths." Such a performance is hardly more than a parody upon a real review.

In the past the custom of the superintendent's reviewing the lesson for the entire school has widely prevailed. This custom was an outgrowth of teaching exactly the same lesson to classes of all ages in precisely the same way. It is a relic of bygone times. It has entirely outlived any usefulness that it may have had and should be done away with. The review quite as much as the teaching of the lesson is the teacher's work; whether it is the review of a single lesson or of a series of lessons it should be left wholly to the teacher.

The Drill Lesson.—While it is a mistake to think of the review as a process of drill, it should be recognized that there is a need for the drill lesson in Sunday-school instruction. The drill lesson, however, should be called by its right name and not confused with the review.

(*a*) *The purpose of drill.*—By the drill lesson we mean that type of instruction by which facts are fixed so firmly in mind that they are certain to be remembered. There is, for example, a considerable body of fact information that pupils should have. They should know the various parts of the Bible and the names of all the books of the Bible in their order; they should know the names of the twelve apostles; they should be familiar with the principal events in the life and ministry of Jesus and in the missionary career of the apostle Paul. There is only one way in which such simple facts can be fixed permanently in mind, and that is by the process of drill.

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[1] See page 70.

A large part of the memorization of important facts in religious instruction should be accomplished during the junior years. In the International Graded Lessons, Junior Series, the teaching of important fact information is fully provided for. Teachers should not fail to give due attention to the correlated lesson.

(*b*) *Methods of drill.*—Perhaps the best brief presentation of methods of drill is given by Strayer.[1] We summarize his principal points: (1) *A motive must be provided.* Much drill is ineffective because it is imposed upon children; they do not see its significance and feel little interest in the accomplishment of the results demanded. (2) *The pupil must know just what is to be done.* Before the drill begins, every pupil should have a clear idea of what is to be done. The teacher often takes for granted that the child knows what he is to do when he does not understand. (3) *The next essential is repetition with attention.* Concert repetition is frequently characterized by lack of attention on the part of the larger proportion of the class. The teacher should frequently have those who are leading in the repetition stop and then measure the success of the work by what the remaining pupils are able to do. (4) *Variation in procedure is one of the best ways of achieving the maximum of attention.* For example, divide the period of drill into three parts: one devoted to oral work, one to written work on sheets of paper, one to written work at the blackboard. (5) *Gain attention by placing a time limit.* Say, "See how much you can get done in ten minutes." (6) *Keep wide awake and alert.* The greatest single reason for lack of attention and interest on the part of pupils is indifference and lack of energy on the part of the teacher. (7) *Insist always on absolute accuracy.* Never allow careless work in drill. The pupil who gives a wrong answer is not simply wrong once; he will tend to be wrong ever after. Get rid of the tendency to give the wrong answer and teach the correct one. (8) *Gradually lengthen the periods between repetitions.* When we have first obtained the result desired we have only begun. What is apparently completely mastered to-day will seem to have completely disappeared next month. Go over the work several times next month, next quarter, next year. There will come a time when it will be found to have been fixed permanently in mind. (9) *Spend the greater part of the time upon that part of the work which presents special difficulty.* Discover special difficulties as soon as possible and drill with particular reference to them.

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[1] Cf. *A Brief Course in the Teaching Process*, Chapter IV.

Examinations

Are examinations needed in Sunday-school practice? On first thought the Sunday-school teacher probably will answer, "No," with emphasis. This is because the real purpose of the examination is so little understood.

The Purpose of Examination.—The true purpose of examination is similar to that of the review: *it is an important means of organization of knowledge.* "The virtue of examination," says Bagley, "lies in its power to force strenuous mental effort to the task of organizing a large body of facts and principles into a coherent system."[1]

Methods of Examination.—While we may have no means of requiring our Sunday-school pupils to take examinations, they may be led to appreciate their value and to look upon them not as unreasonable but as a means of learning. Some form of recognition, such as the award of a certificate or other honor to those who pass creditably, will stimulate interest.

The following suggestions as to method are of value: "The examination should not cover a long period—probably not to exceed three months—though when the system is thoroughly under way, an annual examination might be given for those who are willing to take it. . . . The examination should not be a mere test of memory. Its educational purpose should be distinctly kept in mind. If the questions are rightly framed, so as to constitute a real review of the quarter's work, they may very properly be put into the hands of the pupils on one Sunday, to be returned with answers a week later, the pupils being instructed to make use of the Bible and any other accessible sources of information, personal help only being excluded."[2] Some teachers will prefer to give out a list of questions, as suggested, a week in advance, and have the pupils write on some four or five of them during the class session. Careful attention should be given to the form of questions. The examination should not be confined to mere fact or informational questions. If the examination is to serve the purpose of aiding the pupil to organize the knowledge gained, some of the questions must be of a kind that will require thought to answer, that will call upon the pupil to restate in his own words what he has learned.

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[1] *The Educative Process*, page 334.

[2] *Principles and Ideals for the Sunday School*, Burton and Mathews, page 159.

CONSTRUCTIVE TASK

1. Observe the teaching of a particular lesson by some good teacher who uses the recitation method. Write a brief account of exactly what is done.

2. Consider further this same lesson period: What were the strong points of the recitation? What were its deficiencies?

3. Describe the best review you have ever participated in either as teacher or pupil.

REFERENCES FOR SUPPLEMENTARY READING

In the library

1. The recitation lesson: *A Brief Course in the Teaching Process*, Strayer, Chapter X, or *Types of Teaching*, Earhart, Chapter IX.
2. How to induce a pupil to study: *Principles and Ideals for the Sunday School*, Burton and Mathews, Chapter VII.
3. The meaning and use of review: *Types of Teaching*, Earhart, Chapter XIII.

CHAPTER VI

ILLUSTRATIONS

One of the most effective ways of making truth clear and plain and thus causing it to live in the mind and heart of the pupil is by means of illustration. The root meaning of the word tells us that "to illustrate" means to throw light upon a thing. That is, when we illustrate we throw light upon something to make it clear. In the presentation of new, unfamiliar, or obscure ideas to our pupils we may make them clear by associating them with that which is well known. The familiar thing throws light upon that which is unfamiliar. In this way illustration becomes first aid to understanding.

Races in their infancy made use of crude drawings of animals and objects as a means of expression and communication. So also with children. This early tendency never entirely disappears. Everyone has interest in natural objects, in living things, in people, and in action. These form the subject matter of illustration and cause it to be an effective instrument of instruction.

With children and with many adults the power of observation is stronger and more active than reasoning. They see and feel more than they think. Illustrations that appeal to the senses and to the emotions are the most effective means of interesting them. Robert South said that illustrations are a means of teaching truth "by sliding it into the understanding through the windows of sense."

The truths of religion are often expressed in abstract form. In this form they have little meaning to children and to adults of immature minds. To become meaningful they must be interpreted in terms of the concrete and the familiar or associated with some previous experience. We may readily do both by means of illustration.

Of the *uses of illustrations* the following are among the most important: (*a*) *They kindle the emotions.* The emotions feed on the concrete. Feeling may instantly be aroused by translating truth into personal terms. (*b*) *They quicken the imagination.* The service of imagination must often be invoked as an aid to teaching. Illustration is one of the best means of appealing to it. (*c*) *They aid reasoning.* Often an argument will be intelligently followed only if each step is made clear by an apt illustration. Rufus Choate, the eminent lawyer, said he once spent two hours on a point that seemed perfectly clear within the first five minutes to almost every one in the courtroom, but it was only when it finally occurred to him to talk about leather was he sure that one pig-headed juror caught his point. That one man was needed to win his case, and it took an illustration to get him. (*d*) *They offer variety in presentation.* Change and variety are required, else the attention wanders. (*e*) *They aid memory.* Incidents, examples, anecdotes, and striking figures are readily retained and serve as a means of recalling the truth illustrated by them. They are the pegs upon which the memory hangs the truth of the lesson.

KINDS OF ILLUSTRATION

Speaking broadly, we may say that all illustrations are either verbal or material. Although they seem very different, their service is practically the same. Both kinds serve to interpret a new or unfamiliar idea by associating it with a familiar idea or image.

Verbal Illustrations.—Included under verbal illustrations are stories—more particularly brief stories or anecdotes and figures of speech. Of the latter the most important are the simile and the metaphor. The greatest teachers have made much use of these various forms of verbal illustration. Consider how often Jesus spoke in parable. Or consider how many times in his teaching he referred to himself in figures. He said: "I am the vine," "I am the good shepherd," "I am the way," "I am the door." He spoke of himself as "the bread of life," as "the Son of man," as "the stone which the builders rejected."

Let us consider briefly each of these principal forms of verbal illustration.

(*a*) *Anecdote.*—An incident in brief story form is often an effective aid in teaching. Its most common use is to throw light upon some particular aspect of a lesson truth. Care and discrimination are required in the selection of illustrative incidents. They should be brief, pointed, and true to life. An incident should never be chosen simply because it is an interesting story. An ill-chosen anecdote may rather distract than illustrate; not uncommonly an incident starts the minds of the pupils off in directions foreign to the lesson instead of illuminating the truth supposed to be taught. Much depends also on the manner of telling the incident and upon the right emphasis being given. The most effective of stories may be so told as to convey an effect opposite to that they are intended to teach. Davidson tells of an eleven-year-old boy brought before a juvenile court on the charge of running away. When questioned he said he got the idea of leaving home, spending his money, and sleeping in a pig sty from the story of the Prodigal Son which he had heard in Sunday school.

(b) *Simile.*—The simile, consisting of an expressed comparison, is the simplest of all figures of speech. Whenever a teacher uses "like" or "as" he employs a simile. The teacher should bear in mind, however, that mere comparison is not enough. That which is illustrated must be compared to something more simple, more familiar, or better understood than itself. If the comparison is apt and familiar it is almost invariably effective. Among many similes of the Bible the following may be given as examples: "The path of the just is as a shining light"; "The ungodly are not so; but are like the chaff which the wind driveth away"; "Like as a father pitieth his children, so the Lord pitieth them that fear him."

(c) *Metaphor.*—The metaphor, like the simile, is a form of comparison but is different in kind. The resemblance of the things compared is indicated by applying the name, attribute, or act of one directly to the other. It has been thus defined: "A metaphor is an act of the imagination figuring one thing to be another." It leaves more to the pupil's imagination than the simile and acts more directly as a mental stimulant. It is also stronger and more forcible than the simile.

On the teacher's part the metaphor requires more imagination and originality of thought than the simile. Without question it is one of the most effective forms of illustration, but it is one which must be used with caution. Some familiar examples from the Bible are: "Ye are the salt of the earth"; "Ye are the light of the world"; "Israel is an empty vine"; "I am the vine, ye are the branches."

With thought and patient effort facility in apt comparison can be acquired by the teacher and will be found to be thoroughly worth while. The ordinary round of daily life, the most simple and commonplace experiences, can be made to teach great spiritual truths by the teacher who has cultivated the ability to discern their hidden meanings.

Material Illustrations.—These include a wide variety—anything, in fact, that will lend itself to the picturing of an idea. Those more commonly used are maps, photographs, and other kinds of pictures; diagrams, models, coins, and blackboard sketches or outlines. The value of these concrete materials as aids in teaching cannot be questioned. They have come into disrepute with many because some have gone to extremes in using them, making them a hobby; and others have used them without discrimination. It should always be remembered that in the use of almost any material illustration there is some risk of centering the attention of the pupil upon the object itself, because of the inherent interest it may have, rather than upon that which it is intended to illustrate.

(*a*) *Objects.*—There are many objects that may be brought into use in religious teaching. For example, a phylactery, an Oriental garment, or a lamp such as was used in ancient times might be so used as to give point and emphasis to a saying of Jesus. If the pupil has actually seen the object referred to, the saying itself will more vividly and deeply impress him.

Models are a kind of object frequently used—such, for example, as a model of the Temple, of an Oriental house, of a native hut in some mission land. If it seems important to convey an idea of form and appearance, this can be much more easily and effectively done by showing a model than by a verbal description. The use of objects and models has, however, the distinct limitation already pointed out: they may prove to be so interesting in themselves, *as objects*, that the attention and interest of the pupils may be entirely absorbed in them rather than in that which they are intended to illustrate. Always it will be important to lead the thought of the pupils beyond the object to its inner meaning—to the truth which it is intended to illustrate—in addition to showing the object, to explain its moral and religious significance. As Davidson says, "The actual Mount of Olives and the Garden of Gethsemane may give us the clearest idea of these *as places;* but to the tourist bent on sight-seeing they may convey less clear ideas of their religious significance than can be conveyed to a little child through a religious story. . . . When, therefore, the teacher wishes to illustrate the meaning of some visible and tangible object that has a bearing upon the spiritual life of man, it may be said with perfect truth that the object does not illustrate the most important aspect of itself. Its spiritual significance needs to be explained in language.[1]

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[1] *Means and Methods in the Religious Education of the Young,* page 84.

A caution needs to be expressed also concerning the symbolic use of objects. With some ministers and evangelists this is a favorite method of teaching. Contrary to general opinion it is more suited to use with adults than with children, as it is in reality not a concrete but instead a rather highly abstract form of teaching. The child's thinking does not carry over from the symbol to that which it is intended to illustrate. Interest there is, undoubtedly, but it is interest in the material shown rather than the idea symbolized. Often the object lesson violates one of the most fundamental of all principles of teaching: the symbol is almost if not quite as unfamiliar as that which it is supposed to illustrate. It is impossible to illustrate the unknown by the unknown.

(*b*) *Pictures.*—Of all forms of material illustrations pictures are most readily available and most commonly used. Few teachers, however, fully appreciate the value and possibilities of their use. The fact that little children live in a world of fancy, in truth a picture world, accounts for pictures speaking in a language they understand more readily than any other. A picture such as Murillo's "Christ Feeding the Multitude" or Reynolds' "The Infant Samuel" speaks a message to a child such as many sentences of spoken or printed words would be incapable of conveying. Hofmann's "Christ Blessing the Children" tells the story of Matthew 19. 13-15 quite as effectively as it could be told in words.

We may note briefly two important services performed by pictures in religious teaching: (*a*) *They provide a background of fact.* The manners and customs of the Orient are so unlike the life with which the children are familiar that pictures are necessary to an understanding of the Bible stories. The service performed by a picture is similar to that of a map. It forms a background on which the mind can locate people and their activities and understand them. In portraying the unfamiliar it gives a realistic impression such as words alone could not give. There are certain great pictures that present Bible situations with such wealth of detail and pictorial suggestion that they are invaluable as illustrations. As notable examples we may name Holman Hunt's "Finding of Our Saviour in the Temple"; Hofmann's "Christ and the Doctors"; Keller's "Raising the Daughter of Jairus." Concerning the first-named picture Henry Turner Bailey says: "Not a line or a dot in the whole canvas has been placed there without Scriptural reason. Such pictures are veritable treasure houses, to be searched as the woman of the parable searched for the lost penny. . . . They are among the most valuable means of teaching at our command." (*b*) *They appeal to the religious sentiments and awaken spiritual ideals.* A great picture is more than a transcript of a scene: it is the embodiment of an ideal, a message to the soul. It appeals to the imagination, stirs the emotions, quickens sympathy and all kindred noble feelings and sentiments. Such a picture as Raphael's "The Sistine Madonna" may be best described as the visualization of a spiritual ideal. There is no better way of bringing our pupils into contact with great spiritual ideas and ideals than through the use of great pictures.

Teachers who have access to good public libraries will usually find it possible to procure loose photographs and prints for use in the class. Books that contain at least fairly good reproductions can always be obtained. Through judicial selection extending over a series of years a teacher at a moderate expenditure may make a collection of unmounted photographs that will be a personal treasure and a valuable aid in teaching. Discrimination in selection will need to be cultivated.

The use of cheap, gaudy, and inartistic pictures and picture rolls in the Sunday school should be discouraged. In the past it has been common practice to use crude, inaccurate, and inartistic prints. The idea that they were really helpful was a mistaken notion. There is no place in religious teaching for that which offends the sense of the artistic and the beautiful.

(*c*) *Maps.*—As an aid in forming definite and accurate ideas of size, distance, and direction maps are important in teaching. The mere name of a place means very little to a pupil when first brought to his notice. It must be definitely placed—visualized in its relationship to other places about which he knows in order to have significance. This can be accomplished through the use of the map. Maps also objectify, make concrete, and give significance to many facts that otherwise would simply be held in memory as meaningless bits of information. In addition to the large detail maps simple outline maps and a relief map of Palestine will be found useful.

(*d*) *Diagrams.*—In the exposition of abstract ideas the teacher will often find an original diagram a valuable means of making clear and definite that which would otherwise remain obscure to the pupil. Even that which seems perfectly simple to the teacher may be better understood by some pupils by means of a diagrammatic representation. It is interesting to note that in the case of a book as simple as Adam's *Primer of Teaching* a group of

Sunday-school teachers testified that a set of diagrams giving a graphic representation of the main points of the various chapters enabled them to understand the text in a much more practical way.

(*e*) *Blackboard.*—It would be well if a blackboard were always within reach of the teacher. It may be profitably utilized in many ways. The writing of an important word or phrase, the statement of a principle or a definition, an outline or summary of the lesson, a sketch of an object, a diagram as an aid to exposition, are a few of the uses to which it lends itself. Many teachers who imagine they cannot use the blackboard at all would find with a little practice that it would be of much service. Elaborate symbolic designs, placed upon the blackboard in advance of the session, used to a considerable extent in the past for lesson exposition before the whole Sunday school, are of comparatively little value. They are open to the same criticism made above to object teaching. When a stationary blackboard is impracticable, a portable substitute may be devised. Lacking this, large sheets of ordinary Manila paper with crayons will be found serviceable.

(*f*) *Stereoscope.*—The stereoscope may be used occasionally with profit in Sunday-school teaching. Its peculiar value is that it represents objects in three dimensions and in this way furnishes an appearance of reality that is not supplied by any other form of pictorial representation. The disadvantage attending its use is that only one pupil at a time may look at a picture. Unless skilifully managed its use is wasteful of time.

PRINCIPLES OF ILLUSTRATION

Certain general principles that govern the effective use of illustration, both verbal and material, should be recognized:

1. The illustration should have to do with that which is familiar. Usually it should be both simple and concrete. To be most effective it should deal with matter within the range of the pupil's experience. Unless it is more familiar than that which it is meant to illustrate it will be of no service. The mistake is sometimes made of trying to illustrate by something less known than that which it is desired to throw light upon. An illustration that brings in the unknown serves only to increase perplexity. In a certain text an author of great ability refers to the Song at the Red Sea, Exodus 15. 1-18. In seeking to establish the contention that it was not composed complete at one time, but that it was the result of a process of growth he refers to the ballad of "Chevy Chase." A teacher never having heard of the ballad of "Chevy Chase" and wishing more information than is contained in the textbook, sought help in vain from his pastor, an acquaintance who is a college professor, and the librarian of the city library. The fitness of the illustration should of course be judged from the pupil's standpoint. That which is perfectly familiar to the teacher may be entirely strange to the pupil.

2. The connection should be plainly apparent. Far-fetched illustrations—that is, illustrations in which the connection needs to be pointed out—are of little or no service. "Illustrations that are dragged in, that are not vitally connected with the point, are entirely out of place. If illustrations always truly illustrated, then children would not remember the illustration and forget the point; for, remembering the illustration, they would be led directly to the point because of the closeness of the connection."[1]

3. There should be no striking dissimilarity. Two things may be much alike in some one particular—yet so strikingly dissimilar in another as to spoil the effect of the comparison or even make it ludicrous.

4. The illustration should not be too striking, too attractive, or too suggestive. An illustration may be so vivid and attractive that it centers attention upon itself. The illustration becomes the important thing, and that which it is intended to illustrate becomes secondary or even unimportant. The purpose of illustration is not to amuse, or to entertain, or even to create interest, but to make clear. Illustration should not be depended on to attract or to hold the attention. The lesson material itself should do that; and if, when properly presented, it fails to do so, illustrations are of little use. Sometimes an illustration otherwise suitable is too suggestive; it contains some suggestion that leads away from the lesson and thus distracts more than it helps.

Finding Illustrations

1. Use original material. The matter of procuring illustrations should first of all be a matter of originating them. The illustration taken over from a printed collection usually requires to have a place made for it in the narrative or the argument instead of fitting in naturally. That taken from the teacher's own experience or from the lives of the pupils has a freshness, vitality, and strength of appeal that no borrowed incident can have.

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[1] *How to Teach*, Strayer and Norsworthy, page 210.

2. *Cultivate the imagination.* The teacher needs imagination quite as much as the pupils. Insist upon your own mind furnishing you with rhetorical figures. Cultivate the ability to see truth in the concrete. Trust your inspirations. The mind will respond, and that which at first seemed extremely difficult will in time become natural.

3. *Be observing.* Be always on the alert for illustrations with which to enrich your teaching. Finding illustrations is largely a matter of persistently looking for them. It is an excellent plan to keep at hand a small notebook in which to note analogies, comparisons, incidents, anecdotes, original observations, and illustrations of every kind that can possibly be of service in teaching. Another good plan is to have a Bible either interleaved with blank pages or with wide margins, in which may be noted thoughts, incidents, and quotations that illustrate Scripture passages. In time, by diligent use of these plans, the teacher will have original sources of illustrations invaluable in teaching.

4. *Collect material illustrations.* It is well worth while to collect material illustrations, especially models and other objects illustrative of Oriental life, and choice photographs. A comparatively small amount invested annually will in a few years result in a collection of large use in religious teaching.

Constructive Task

1. Observe the teaching of some good teacher. Take notes on: (*a*) the extent of the use of illustrations; (*b*) different kinds of illustrations used; (*c*) their source.

2. Think of your own experience as a Sunday-school pupil. (*a*) To what extent were you helped by illustrations? (*b*) What kinds of illustration interested you most?

References for Supplementary Reading

In "The Worker and Work" series

1. The value and use of illustrations: *The Senior Worker and Work*, Chapter IX.

In the library

1. Illustration: *Primer on Teaching*, Adams, Chapter IX.
2. Sidelights on illustration: *Picture Work*, Hervey, Chapter IV.

3. Dangers of illustration: *Exposition and Illustration in Teaching*, Adams, Chapter XVI.
4. Adding new knowledge through illustration: *An Introduction to High-school Teaching*, Colvin, Chapter XII.

CHAPTER VII

LESSON PLANS

A WELL-KNOWN educator, in discussing teaching in the public-schools, indicates that it is less efficient than it should be because of two common faults: first, many teachers go before their classes day after day without any clearly defined aim in mind; second, they go before their classes without having determined any plan of procedure for the hour. Could this same criticism be fairly made of the work of Sunday-school teachers? Is it common for teachers in Sunday schools to have no clearly defined idea of what they are to try to accomplish in a given hour or how they are to go about it? Is it not probably true that these faults are even more prevalent in Sunday-school teaching than in public-school practice?

Success in any line of endeavor depends on a well-formulated plan of action. It is not the result of accident; it does not merely happen by chance. As in anything else, so also in teaching: success comes as the result of effort definitely directed toward an end intelligently chosen. As the pattern aids the dressmaker, the architect's plan the builder, so the lesson plan serves the teacher.

MAKING A LESSON PLAN

The Aim.—First to be determined by the teacher in planning a lesson is what he proposes to teach, and why he desires to teach it. The statement of what he proposes to accomplish through the use of the lesson material is commonly called the aim.

In the International Graded Lessons a general aim is expressed for an entire series and again for each year of the series. For example, the aim for the Junior Series is: "to help the child to become a doer of the Word and to lead him into conscious loyalty to Jesus Christ." The aims for each of the four years are these: (1) "to awaken an interest in the Bible and love for it; to deepen the impulse to choose and to do the right"; (2) "to present the ideal of moral heroism, to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work"; (3) "to deepen the sense of responsibility for right choices; to strengthen love of the right and hatred of the wrong"; (4) "to present Jesus as our Example and Saviour; to show that the Christian life is a life of service; to deepen interest in the Book which contains God's message to the world." In addition to these general aims a specific aim is stated for each lesson. For example, let us take Lesson I. The subject is "In the Beginning." The teaching material is Genesis 1. 1 to 2. 3. The aim is: "to present the thought of God as the Creator of all things, the rightful Ruler of the universe, and to establish in the child an attitude of reverence toward God as Creator and toward nature as his work."

In most of the lesson helps prepared for the use of Sunday-school teachers a specific aim is stated for each lesson. In many cases, perhaps in most cases, it will be well for the teacher to adopt the specific aim as stated in the lesson help. Sometimes it will be wiser to formulate a different aim. There are few lessons taken from the Bible which will not lend themselves almost equally well to more than one aim. Read, for example, John 1. 29-49. What aims might a teacher have in teaching this material? In one lesson course the aim is stated: "To make practical to each child the thought that he may become a follower of the Lord Jesus." With equal appropriateness the aim might be: "to discover the meaning of comradeship with Jesus." An entirely different aim but equally appropriate would be: "to teach the duty and privilege of bearing witness concerning Jesus Christ." Not infrequently it will happen that the aim stated is not the one best adapted to meet the needs of the particular class the teacher is called upon to teach. It is the teacher's responsibility to decide as to this. The aim cannot be too clearly and sharply defined. Often the class session is without effect because the teacher's aim is not closely related to the pupils' lives. If, after thoughtful consideration, it is the teacher's judgment that an aim other than that stated in the lesson help is preferable, there should be no hesitation in making a change.

Colvin lists several common faults in the statement of aims by teachers,[1] among them these: (1) The teacher states his aims in too general and indefinite terms. (2) The teacher formulates aims that are beyond the understanding of the pupils or are so large and comprehensive that they cannot be grasped easily. (3) The teacher sets up aims that are largely formal and so obvious that they are of no value in the actual teaching of the lesson. (4) The teacher's aim is the same day after day. (5) The teacher attempts to realize too many aims in the course of a single lesson. Thinking of your own teaching or of that of other teachers with whose work you are familiar, do you consider this criticism valid as applied to Sunday-school teaching? Which of these faults have you commonly observed? Which have you not found?

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[1] *Introduction to High-School Teaching*, page 344ff.

The Outline of Lesson Material.—A second step in the teacher's preparation is the organization of the lesson material. By this we mean the construction of an outline showing its structure. If it is an argument, the outline should show the logical sequence, or development of the argument, with the main points emphasized. If it is a narrative of action, the outline should indicate the chronological sequence, bringing out the events of chief importance. If it is a story, the outline should indicate its various parts. In many cases construction of the outline may be preliminary to the choice of aim—that is, the teacher may find it necessary to discover the development of thought of the subject matter before finally stating the aim. The outline should be brief and not unduly complicated, indicating only the points of outstanding importance, that the teacher may keep it in mind while teaching and be able to use it as a working basis.

The Tentative Scheme of Lesson Presentation.—The third step in the teacher's preparation is to plan the procedure of teaching the lesson. This should be done with the thought that it may be only tentative, as the circumstances of the hour may make it desirable to do something entirely different. No teacher is more helpless than the one who feels bound to follow a plan that unexpected developments have made unsuitable.

(*a*) *The approach.*—The first thing is to choose *a point of contact.* By this is meant something in which the pupils are interested, about which they have been thinking and are ready to talk, and which can be naturally related to that which it is desired to teach. The purpose is to connect the pupil's present interest with that which it is desired to bring to him. The point of contact may be any one of many things: a previous lesson, a striking occurrence of the preceding week, an experience of some member of the class, a desire to solve a problem, something that some one of the pupils has expressed a desire to do—any matter of present interest, in fact, which may be connected with the lesson teaching.

In choosing a point of contact it is not necessary that the teacher should be bound by his outline. The outline should not be entirely disregarded; neither should it hamper the teacher in getting a good start. If the focus of interest or need of the pupils does not coincide with the first point of the outline, be free to begin at any point. It will be comparatively easy later to go back and catch up any omitted points that are important.

A point of contact having been chosen, the *pupils' aim* should be stated. By the pupils' aim is meant the purpose that the teacher desires the pupils to form for themselves, sometimes at the beginning of the lesson, more often as the result of the lesson teaching. The teacher is not to tell the pupils what their aim should be: *he is to lead them to choose their own aim;* but to do this it is necessary for him to get it clearly in mind and decide how he will lead them to formulate it, each in his own way. The plan should show how the teacher intends to do this. The pupils' aim will be similar to the teacher's aim but different in form. For a lesson on "How to Keep the Lord's Day," based on Mark 2. 23 to 3. 6, the teacher's aim might be stated: "To lead to a joyous keeping of the Lord's day as he would have it kept." The pupils' aim might be stated: "How would the Lord have me keep his day?"

In recent years an increasing emphasis has been given to the place of problems in teaching. Instead of talking about the lesson aim we frequently speak of presenting the lesson in terms of a problem. All activity of the child, it is to be remembered, is directed to the solution of some practical problem. When any need is felt, the problem of how the need may be satisfied immediately presents itself. Since problems have so large a place in the life of the pupil, it is a distinct advantage if the lesson can be stated in terms of a problem.

(*b*) *The lesson development.*—The next thing to be done in planning the procedure of teaching the lesson is to decide upon the method of presentation of the material. The method may be any one of several—story-telling, questions and discussion, topical recitation, lecture, or otherwise, as the teacher may prefer. The method should be worked out in outline, with the various steps indicated. The order of this outline may not correspond to the teacher's preliminary outline of the lesson material but when complete it will include all the essential points of it.

If it is proposed to use questions, it will be profitable to write out a few, especially at the points where new topics are to be introduced. To prepare a full set of questions, to be read off, means that the teaching process will be robbed of its life and become merely a dull, wooden procedure. If topics have been assigned for report, these should be indicated. If references are to be read, provision should be made for them. Illustrations should be jotted down, and a list made of illustrative objects, maps, or charts that are to be used. In brief, each step in the lesson development should be decided upon and indicated in the lesson plan.

(*c*) *The application.*—Next in order is the application. It is not the teacher but the pupil who makes the application. In fact, only the pupil can make the application, since by the word we mean a resultant change in the pupil's feeling and conduct. Anything the teacher may say by way of applying the lesson is external to the pupil's will. He is a free, self-active personality and must apply the lesson himself. The teacher may aid by suggestive questions and by bringing situations to the attention of the pupils in which others have acted, or in which opportunities are presented for activities in line with the teaching of the lesson. Such questions and suggestions may well be noted in advance as a part of the lesson plan.

The Assignment.—Finally, the teacher should look forward to the advance lesson. The teacher's most important question is, "How may a motive for study be established in the pupils' minds?" The almost universal complaint among Sunday-school teachers is that their pupils do not study their lessons. The reason they do not study is that the teachers fail to establish a motive for study. Unfortunately we may seldom safely assume that a sufficient motive already exists. With primary and junior pupils a system of awards and credits may be used with good effect. In case they are used, the lesson plan should contain provision for mentioning them in connection with assigning the lesson. In some cases curiosity or, what is more important, desire for specific items of new knowledge may be appealed to. Very often a brief discussion may be made to reveal to the pupils the value of the lesson in aiding them to solve vital problems of their lives. "The recognition of a problem," says Earhart, "is the first factor in proper study. . . . This problem must be felt as such by those who are to study, or else the motive and guide for thought are lacking. In order that the thinking may be accurate, the problem must be clearly defined to the mind of the person who is to do the thinking."[1]

We have now stated the essentials of a well-made lesson plan.

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[1] *Teaching Children to Study*, page 22.

We have purposely made the statement somewhat free and informal. It is not to be thought of as a rigid scheme to be absolutely followed in all details. In one form or another a good lesson plan will include, with more or less emphasis upon each, the four essentials we have named. Compare, at this point, the lesson plans presented in the Appendix. Note in each case similarities and differences as compared with the outline presented above.

The Herbartian Plan

Any discussion of the subject of lesson plans would be incomplete without at least some reference to the plan set forth by Herbart, which has received universal recognition.

The Five Steps.—The plan involves five steps, so called, which, stated as briefly as possible, are: (1) preparation of the pupil's mind; (2) presentation of the new material; (3) association of the new material with what the pupil already knows, using comparison and contrast to make the main points of the lesson short and clear; (4) generalization, in which the pupil is led to formulate the main proposition for himself; (5) application, in which the pupil is led to make some use of what he has acquired.[1]

Appreciation and Criticism.—As a formal plan for inductive teaching the Herbartian plan probably cannot be improved upon. Often it may be followed without alteration. It is to be noted, however, that the first step is at least partly accomplished in lesson preparation; that the plan sometimes applies better to a series of lessons than to a single lesson, in which case an entire lesson period may be devoted to a single step; and that not infrequently not all of the steps are necessary. The chief objection to the plan is that there has been a tendency with some teachers to regard it as the only worth-while type of teaching and to allow it to become rigid and mechanical. The result has been that it has tended to the use of a stereotyped form, robbing teaching of variety and life.

The Use of Lesson Plans

The Pathway to Power.—The making of a complete lesson plan may seem to the novice in teaching to involve an unnecessary amount of labor. For the beginner, certainly, it is necessary and it is one of the surest of all pathways to power. With experience and gradually acquired skill the detail that at first was indispensable will become less necessary. After some years of teaching it may be found sufficient to prepare a statement of the teacher's aim or aims, the pupil's aim, the principal topics of the subject matter and questions with which to introduce them. References also will be required. As one goes on, not all lessons will need to be planned in complete detail. It should be realized, however, that indifference to careful planning is the peril of experienced teachers and that exact preparation is the only safeguard against discursiveness.

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[1] For a brief discussion of the "five steps" see the *Primer on Teaching*, Adams, Chapter VI; for a more thorough discussion, *The Educative Process*, Bagley, Chapter XIX.

How to Use the Lesson Plan.—Our emphasis upon the necessity of the lesson plan is not to be understood as an indorsement of a slavish use of it. It is not something that is to be adhered to at all costs. Sometimes circumstances will require that it be altered in the course of the lesson period.

Should a teacher use a ready-made plan? Most lesson helps provide a teaching plan. Should this be taken over and used without change or with the addition of any supplementary material the teacher may have collected? There are two objections to such a procedure. The ready-made plan is likely to have very little relation to the needs or problems of the particular group of pupils that it is the teacher's responsibility to teach. It is important that a plan shall be prepared with their needs and problems in mind. Again, no ready-made plan, no matter how excellent, can be used with the same sense of personal possession and consciousness of power as accompanies a plan that one has worked out for himself. The plan furnished in the lesson help may aid the teacher materially in working out his own plan; it should never be used as a substitute for a plan of one's own.

CONSTRUCTIVE TASK

1. Criticize the following statement of aim taken from a teachers' magazine: (*a*) "The aim of the lesson is to discover the essential message of the book of Revelation for the people of John's day, and also the permanent message for all ages. What great and particular need do we have of this message just at this time?"

2. Observe the teaching of a particular lesson: (*a*) Is it evident that the teacher has a definite aim in mind? (*b*) Does the teacher seem to know from time to time the direction he desires to go and to guide the questions and discussion in that direction,

or does the direction the lesson takes seem to be a matter of chance?

3. Select a particular lesson from the International Graded Lessons and develop a detailed teaching plan.

REFERENCES FOR SUPPLEMENTARY READING

In "The Worker and Work" series

1. An hour with a skilled Primary teacher: *The Primary Worker and Work*, Chapter II.
2. Planning a lesson for juniors: *The Junior Worker and Work*, pages 74-78.

In the library

1. The preparation of lesson plans: *A Brief Course in the Teaching Process*, Strayer, Chapter XVI.
2. What a lesson plan should include: *Types of Teaching*, Earhart, Chapter XV.

CHAPTER VIII

INTEREST AND ATTENTION

It is said that one evening President Gilman of Johns Hopkins University and Professor Sylvester, the great mathematician, went together to the opera. As they were coming out, President Gilman asked his companion how he had enjoyed it. Professor Sylvester said: "I got to thinking about a mathematical problem and forgot all about the opera." Then he proceeded to lead the president into the maze of an intricate mathematical formula. His *interest* in a problem of mathematics was so deep that no *attention* was given to the sights and sounds presented by the opera.

There are two inferences from this incident which rest upon a sound educational basis: first, *without attention there can be no teaching;* and, second, *attention depends on interest.* These two principles the teacher should have ever before him. There is no use attempting to teach without attention. The attempt is only a waste of effort. Though the pupil's body may be before you, his mind is somewhere else. To insure attention you must appeal to interest. But what is attention and what is interest?

The Nature and Use of Attention

What Attention Is.—In the field of consciousness there is always a focal point with which we are more concerned than anything else. At any particular moment some one idea or perception or some group of ideas or perceptions is at focus in the field of consciousness. In a flash this focal point may have been displaced, and something else may have taken its place. That is to say, consciousness always presents a focus and a margin. *That which is focal in consciousness at a particular moment is the object of attention.* Always some perception, idea, or feeling stands out with greater prominence in consciousness than anything else. The teacher who asserts that her pupils are inattentive is in error. They may not be attentive to what she is trying to teach, but be sure they are attending to something. While she speaks of Peter's sermon, one boy may have his attention centered on to-morrow's football game, another on how he can earn money to buy a new necktie, and a third on the roast duck that the family is to have for dinner. If they are normal boys, there is no inattention among them; so long as they are conscious they are attending to something.

Kinds of Attention.—It is essential in our study of the subject that we distinguish between what may for convenience be spoken of as different kinds of attention. The textbooks on psychology use various terms; the following are sufficiently simple to be easily understandable and at the same time scientifically accurate:

(*a*) *Involuntary attention.*—Frequently we have had the experience of loud noises, bright flashes of light, unpleasant odors, swiftly moving objects forcing themselves into the center of consciousness. Not always have these experiences had to do with sense impressions. Sometimes ideas intrude unbidden and seemingly compel our attention. For the time being the object of attention seems to dominate the mind. If we analyze the situation we say that we cannot help giving our attention. It is given in accordance with fundamental instinctive tendencies. With the infant all attention is of this involuntary type. It is in this way that experience begins to be built up. We never entirely outgrow this form of attention. A flash of lightning, a clap of thunder, the sharp clanging of a bell close at hand—these and other similar stimuli compel attention throughout life.

(*b*) *Spontaneous attention.*—What are some of the things that have occupied the center of the field of consciousness in our minds within the last few hours? As this question is considered, everyone realizes that there have been many things that have had free, spontaneous attention. They have not obtruded themselves or compelled attention, but neither has it required effort to attend to them. Attention has been freely given because of interest or because of the presence of a sense of need. In the case of children play is the best example of spontaneous attention. A seven-year-old child on one rainy afternoon outlined twenty doll dresses and gave herself uninterruptedly for three hours to the detailed drawing of the designs.

(*c*) *Voluntary attention.*—Voluntary attention is attention with effort. Whenever we attend to anything in response to a definite act of will we exercise voluntary attention. You are preparing a teaching plan on the conversion of Saul. It is evening; you are fatigued by the day's work; others are moving about and conversing with one another. As you proceed you control your thought processes with a conscious sense of effort. You are giving voluntary, that is, forced attention to the task you have undertaken.

Young children are not capable of voluntary attention; it requires a kind and degree of mental power that they do not possess. One of the distinguishing characteristics of the human mind is the capacity it has of developing the power of controlling attention instead of attention being controlled from without. "The fundamental principle of human progress is the ability to hold the attention to that which at present exists only as an aim to be achieved or an ideal to be realized."

Voluntary attention directed to a specific end in time becomes modified. As the result of effort and persistence the object of forced attention may become interesting and attractive. In this case attention is no longer forced; it becomes spontaneous.[1]

The Use of the Various Types of Attention.—There is very little place in efficient teaching for the use of *involuntary attention.* The appeal to it more often than otherwise is likely to be a confession of weakness or ignorance. The clanging of a bell, rapping upon the desk or the back of the seat, and loud calls for order have no place in a modern Sunday school. It is the noise, not the lesson, to which attention is directed in all such efforts. What they really do is to distract attention. There are times when it becomes desirable to appeal to instinctive tendencies to attend. There are ways in which this can be done which are not objectionable. These will be suggested later.

The teacher's dependence is chiefly upon *spontaneous attention.* To be able to appeal to it is to insure that the lesson will proceed smoothly, pleasantly, and effectively. Throughout the elementary grades the appeal must be almost wholly on the basis of interest. It is only as the stimulus and compulsion of interest is secured that we can have any real assurance that desirable, lasting impressions are being registered, and that character is being permanently influenced. At the same time it must be remembered that religion has to do very largely with satisfactions that are not immediate but remote and that, likewise, as the apostle says, "the natural man receiveth not the things of the Spirit of God: . . . he cannot know them, because they are spiritually judged" (1 Cor. 2. 14). There is a necessary place in the teaching of religion for *voluntary attention.* There are important moral values growing out of the effort involved in giving forced attention—values of discipline and self-control—which should not be overlooked. As we pass from childhood to adolescence we should attach increasing importance to voluntary attention. Just as the development of intellectual power may be in some degree measured by the increase of ability to give voluntary attention, so the development of moral and religious interest is indicated by increasing response to ends that are not identified with immediate satisfactions.

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[1] The term used by some psychologists is "secondary passive attention." See *Human Behavior,* Colvin and Bagley, page 61. The entire discussion (Chapter IV) is excellent.

The significance of these two last-named types of attention is admirably stated by Norsworthy and Whitley: "The work that counts in the world—the work that discovers new principles, makes new applications, touches the hearts or wills or consciences of men and women—is always done by spontaneous attention. As has already been pointed out, however, the spontaneous attention natural to childhood is closely connected with his instincts, and since these are selfish and crude they do not fit an individual to live in the civilized life of to-day. In order to raise spontaneous attention from the sensory, individual, often selfish level to the level of the intellectual, the social, the ideal, forced attention is a necessary means to an end. The natural man does not look forward to remote ends, nor does he deny himself now that he may reap greater benefits later, nor does he suffer individual privation in order that the group may profit; that comes only by training and involves forced attention. This type of attention is necessary, then, . . . for development . . . as a means to the end of spontaneous attention; instead of spontaneous attention on the level of the instincts spontaneous attention on the level of the greatest and best ideals. This is the aim the teacher should have in mind in developing the powers of attention in children."[1]

THE NATURE OF INTEREST

Interest, as we have seen, is the basis of attention. That is, we attend spontaneously to that which has interest for us. Interest may therefore be said to be the dominating motive in all learning.

What interest is.—But what is interest? We have all used the word in conversation many times. We have used it, perhaps, at different times with different meanings. What do we mean by interest when we say that it is the basis of attention?

Attention and interest cannot be sharply differentiated. They are not separate and distinct; rather they are inseparable. Possibly a better definition cannot be given than to say that *interest is the "feeling side" of attention.* It may be likened to a reservoir fed by two springs—one stream rising in the feelings of satisfaction and pleasure or of pain, and one in the judgment of value.

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[1] *Psychology of Childhood*, page 107.

The teacher's dependence on interest.—The fact that the teacher is almost wholly dependent on interest in effective teaching may be abundantly illustrated from our own experience. How often, conscious that you ought to do a particular thing, have you vainly set yourself to the task because you have no interest in it? How often have you found yourself perfectly absorbed in a difficult task because it has for you an immediate and profound interest? Without interest there is no spontaneous attention; without attention there is no learning.

Teachers are sometimes exhorted to make the subject in hand interesting to their pupils. The injunction is not wholly without point. Much more fundamental is it to choose material that appeals to the pupils' interests. If lessons are properly chosen they will have little need to be made interesting; they will have an inherent interest.

THE APPEAL TO INTEREST AND ATTENTION

Principles Governing Interest and Attention.—What are some of the more important principles that govern interest and attention?

(*a*) *Interests vary with age.* The native interests of children awaken, gradually attain their maximum, and then decline with varying degrees of rapidity, some disappearing within a brief period, others persisting for years. Consequently, interests vary with age. What will intensely interest a beginner may hold little interest for a primary child. Two children, one five, the other eight, begged their older sister for a story. Without giving thought to her choice she proceeded to tell them the story of "The Three Bears." At its close the five-year-old was happy, but the eight-year-old was in tears. "I've heard that old story too often. Why didn't you tell us a good story?" she sobbed in disappointment. Similarly the junior will manifest keen interest in what is a matter of indifference to a senior.

In general it may be said that as childhood is left behind, and maturity is approached, interests change from the concrete and self-centered to the abstract and the ultimate. Interest is to a considerable extent a matter of understanding and experience; there can be little interest in what has no point of contact with experience or in that which the mind cannot comprehend. Enlarging experience brings with it the development of new interests.

(*b*) *Interest is concerned with action.* In early and middle childhood especially children are much more interested in movement, in what happens or what is being done, than in the why and how of the action. The whole nature of the child craves action. This explains his ever-present interest in play: it affords him constant and varied activity. The story is of interest to children because it is concrete and is concerned with life and movement. To devise ways and means of participation by the child, to find things for him to do which are within the range of his understanding and which seem worthful to him, is to guarantee that he will have interest in the lesson.

(*c*) *Interest and attention require change and variety.* This principle is closely related to that we have just discussed. Variety in action is required. Attention comes in waves, or, as James says, "in beats." If consciousness may be likened to a stream, we may say that it presents a series of waves. Attention cannot be continuously sustained; it comes and goes, and with each recurrence it tends to focus on some new aspect of the subject. If attention is to be continuously sustained, the topic presented must be developed in different ways. The teacher's problem is that of providing variety and change without wandering from the main drive of the lesson.

It is also to be remembered that there are differences in the interests of individuals, and that to gain the interest of all the members of a class variety of appeal must be used. Variety in teaching method in successive lessons is highly desirable.

(*d*) *Attention may be gained by association.* In securing attention to what is not of immediate interest effective use may be made of the principle of association. By this is meant associating that which does not in itself possess immediate interest with something in which such interest does exist. As James points out, the interest in one object spreads over to the object or material with which it is associated. The association may be in terms of time, of likeness, of similarity of circumstance, of common relation to a third object, or in any of numerous other ways that ingenuity may suggest. James gives in effect this statement: Begin with a native interest of the pupil. First present material that has immediate connection with this. Next, step by step, connect with these first objects and experiences that which you wish to teach. Associate the new with the old in some natural and telling way. The two associated objects grow, as it were, together; the interesting portion sheds its quality over the whole; and thus things not interesting in their own right have imparted to them an interest that becomes as real and as strong as that used as the starting point.[1]

(*e*) *New interests may be developed.* It may readily be seen that continued use of the last-named principle will result not merely in getting attention temporarily but eventually in the development of a new interest. Likewise, that to which voluntary attention is given in time is attended to through spontaneous attention.

It is an important part of the teacher's task to use native interests, which may not be in themselves of permanent worth as a means of developing new interests of deep and abiding significance. We undertake in religious education to develop in our pupils deep and permanent interest in all that has real and abiding moral and religious value. This is not an easy undertaking. Some people come almost without struggle or effort into the possession of the interests and ideals that the Christian religion declares to be supreme; by many others these come to be possessed only at the price of sustained and strenuous effort. Interests and ideals are the warp and woof of character, and the perfected Christian character is the result of a long process of development in which continuous, persistent effort has a principal place. Is this not the meaning of the apostle's word when he says, "In conclusion, brothers, wherever you find anything true or honorable, righteous or pure, lovable or praiseworthy, or if 'virtue' and 'honor' have any meaning, there let your thoughts dwell"?[2]

The Use of Incentives.—What incentives to attention and study may we use in religious teaching? In the past various forms of competition—for prizes, money, medals, books, Bibles—and the giving of rewards—buttons, badges, emblems, and participation in picnics or parties—have been common in our Sunday schools. Do these have a proper place in efficient religious teaching?

The danger is of appealing to artificial and unworthy motives.[3]

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[1] Cf. *Talks to Teachers on Psychology*, page 94.

[2] Phil. 4. 8 as translated in *The Twentieth Century New Testament.*

[3] See Chapter IX for a fuller discussion of motives.

When appeal is made to greed or rivalry, to a selfish desire for possession or display or to beat a fellow pupil, the very attitudes and ideals we are trying to overcome are nurtured, and those we are trying to develop are undermined. It is always to be remembered that we desire interest and attention as means to a moral and religious end. When we use means that defeat the very end we are after we make a serious mistake. At best the interest developed by such means is almost invariably artificial and external. The boy who studies his lesson as a means of getting a prize is not likely thereby to become interested in the lesson. There are incentives that may and, in many cases, should be used. As a matter of fact we all require some kind or measure of incentive, not only in childhood but all through life. "There are multitudes of things to which the adult gives spontaneous attention, not because they are of value in themselves, but because of some value attached to them. This must necessarily be true because of the make-up of human nature."[1]

The Use of Problems in Getting Voluntary Attention.—In recent years special emphasis has been placed upon problems as means of inciting to effort in learning. This has led to the formulation of what is known as the "problem method," or the "project method." This takes account of the fact that children have a native interest in the solution of any problem presented to them or in the working out of any project that seems important, because their minds are naturally alert, curious, and eager to know. The child gives little voluntary attention or does little real thinking until he finds himself in a situation in which some desire or purpose is thwarted. Then he sets himself to discover a way out or, we may say, to solve the problem that confronts him. In view of this the method offers some problem to be solved. While the project is somewhat different from the problem it cannot be sharply distinguished. A project "may be a problem or a part of a problem or it may embrace problems. The more good problems a project affords, the better it is for educational purposes." The characteristic feature of the project is that it provides something to do or to investigate in the doing or investigation of which the knowledge of the pupils may be organized and new knowledge acquired.[1] Of all teaching methods the project method offers largest possibilities of connecting instruction with everyday life. During the years of urgent need for Armenian and Syrian relief the support of a Syrian orphan in Palestine offered a fine project for use in the Sunday school. Consider some of the problems that would naturally suggest themselves and the opportunity their investigation would afford for acquiring important information: Where was our orphan born? Is this village in Palestine? How is Palestine related to Syria? How was it related in New-Testament times? What nationality is our orphan? Is his nationality the same as that of the children about whom we read in the New Testament? Why do the Jews in Palestine not have their own government? Many similar questions would be certain to arise in the pupils' minds, and their personal interest in the orphan whom they are helping to support would make them eager to read and study in seeking to answer them.

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[1] *Psychology of Childhood*, Norsworthy and Whitley, page 109. These authors give the following suggestions as to choice of incentives: "(1) Choose those natural to the child's stage of development; work with nature, always making use of what is there; (2) choose those most natural to the subject to which attention is desired; (3) choose those that will appeal to the greatest number; (4) choose those that are permanent—that is, will be found in life situations as well as school situations; (5) choose the highest that will work."

Practical Suggestions on Attention

The Removal of Distractions.—Sunday-school teaching frequently suffers from distractions and obstacles to attention that are wholly unnecessary. It is not too much to say that effective teaching is impossible in a class session continually subject to interruptions. There are numerous little distractions that are within the power of the teacher to remedy, such as a creaking door, a rattling window, noisy chairs, an untidy room, an unsightly article of furniture, the passing during the lesson period of the envelope for the offering, or the distribution of the story papers. The teacher should see to it that all such causes of distraction are removed. The offering may be received at the beginning of the session and sent to the treasurer's desk. All lesson material and papers for distribution likewise should be in the teacher's hands before the class period opens, the papers not to be distributed until the pupils leave. The aid of others may be asked in overcoming mechanical obstacles to attention.

The teacher has a right to expect the coöperation of the officers of the school in securing proper conditions for teaching. They should respect the sacredness of the lesson period and refrain from interrupting it except in some special emergency. The ideal is a separate department, a separate room for each department, and a separate classroom for each class above the junior grades. Where this is impossible, portable screens may be provided, so placed as in some measure to shut out distracting sights and sounds. Curtains, hung upon wires, sometimes recommended, are seldom advisable.

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[1] Cf. *Modern Elementary School Practice*, Freeland, page 45 ff.

Bad ventilation, poor light, a damp atmosphere (very likely to be found in a basement room), a bad odor, unsightly walls and ceiling, dingy and dirty floors, overcrowding—these are conditions, all too frequent, which make good teaching impossible. Under some conditions it may be necessary to bear patiently some of these handicaps. Every effort should be made to provide conditions in which better work is possible.

The Ineffectiveness of Commands.—"Boys, pay attention!" is a command not infrequently heard in the Sunday school. At other times the teacher may entreat or exhort that attention be given. These methods are to be classed with the use of a bell or other external means. All such means should be regarded as mere makeshifts. Emergencies may arise in which it is necessary to compel involuntary attention, but it should be clearly understood that all such means attract attention to the object used or to the teacher instead of to the lesson. What the teacher really desires is to get attention to what he is attempting to teach, not to himself. The more a teacher asks for attention, the less skillful he shows himself to be.

The Teacher's Attention.—The reason for inattention to the lesson is sometimes in the teacher himself. Some peculiarity of dress or affectation of manner may serve to distract the attention of the pupils. A personal antagonism, real or fancied, or apparent slight serves as a serious barrier.

An inattentive teacher cannot expect to have an attentive class. The standard is set and sustained by the teacher. Is there any lack of interest on the part of the teacher? Does the teacher's attitude indicate that he considers the lesson something less than vitally important? If so, he cannot expect to have an interested and attentive class. Interest is contagious. Genuine enthusiasm is certain to have its influence. Sham or pretense is quickly detected. If genuine conviction, thorough interest, and profound faith in the truth are indicated by diligent lesson preparation, by enthusiasm for his task of teaching, and by earnestness and skillfulness in presentation, these qualities will go far toward securing and holding the interest and attention of the pupils.

The Training of Attention.—It is a part of the teacher's responsibility to develop habits of voluntary attention in his pupils. It is a mistake to assume that the doctrine of interest means that the pupil shall give attention only to those things in which he finds pleasure and satisfaction. It is possible for emphasis upon interest to be thus misdirected, and without doubt some teachers fall into the error of expecting from their pupils only that effort which is pleasurable.

Not infrequently lack of capacity or limited experience will explain absence of interest in materials of unquestionable value. Often instinctive desires will interfere with the giving of attention to material that satisfies more remote and ideal needs. There will be times when ideas and ideals of the highest value, which cannot be associated with immediate interests, should be acquired. Because of these facts it becomes a part of the teacher's task to train his pupils in voluntary attention. Most pupils can be led to do that which is difficult and not in itself pleasant if they are persuaded that it will result in the ultimate enrichment of their lives.

Constructive Task

1. Observe the teaching in a class where the pupils seem to be interested and attentive. Write the reasons why, in your opinion, the teacher is able to hold the attention so well.

2. Make an observation in a class where the pupils seem to have little interest. Write what you think to be some of the reasons.

3. Talk with the most uninterested Sunday-school pupil with whom you are on intimate terms with the idea of learning from him why the teaching does not interest him.

References for Supplementary Reading

In "The Worker and Work" series

1. The necessity of having interest and attention: *The Intermediate Worker and Work*, page 60ff.

In the library

1. How to gain attention: *The Psychological Principles of Education*, Horne, Chapter XXVIII.
2. Interest: *Talks to Teachers*, James, Chapters X, XI.
3. Attention: *Talks to Teachers*, James, Chapter XI.

CHAPTER IX

THE USE OF MOTIVES

LACK of interest in the Sunday school on the part of its pupils is proverbial. This lack of interest is shown in many ways. One item of evidence is low average attendance. There are many Sunday schools in which the average attendance is less than 50 per cent of the enrollment. In a large proportion of schools it is approximately 60 per cent. A second item is the large number of pupils lost to the Sunday school in their early and middle teens. This number is distressingly large. Some Sunday schools do not succeed in holding more than one third of the boys and girls whom they have had as members during childhood. Still another item is the general neglect of lesson study. Whenever teachers come together in an institute or conference, one of the questions certain to be asked is "How can I get my pupils to study their lessons?"

Various explanations of the lack of interest of Sunday-school pupils may be offered. One of the most important of the real reasons has not often been discussed: *Teachers have not known to what motives to appeal to awaken interest. They have not known how to teach in ways that make pupils want to attend Sunday school.* The fact that boys and girls are not interested in the Sunday school is more the fault of the school than of its pupils. Yet how little study and effort have been invested in a deliberate attempt to make the Sunday school interesting to its pupils! It is time we began seriously to study the problem of effectively motivating our Sunday-school work.

MOTIVES AND MOTIVATION

What Motives Are.—First, it is important to get a clear idea of what the word means. It may be said that a motive is that which moves; that which incites to action. This tells us what motives do but it does not give us an insight into what motives are. "A motive," says Coe, "is anything in a contemplated, not yet actualized situation, that renders it attractive and thus stimulates us to make it actual." Another statement is: "A motive is the sum of one's judgment and feeling as to the meaning and values in a situation. It is the sense of duty or desire which indorses or prohibits an action."[1]

In common usage the word "motive" has come to be applied to anything that may be used as an incentive. Freeland points out that this usage tends to limit the word to that which is only of immediate interest and attractiveness. He says: "The only danger in such usage is found in the tending to ignore the more fundamental purposive motives which underlie all school work and to assume that the child's endeavor means nothing to him beyond the attainment of some specific, immediate goal. In all school work there should be as much immediate pleasure as it is possible to bring about, and motivation has been a large factor in making school tasks less irksome to children. But there should also be definite reasons in the child's mind for doing his school work well even when there is no immediate motive for it. He should learn to work for the more remote motives as well."[2]

The Process of Motivation.—By motivation we mean the process of stimulating and developing motives. Merely telling the pupil has little effect either in inciting to study an assigned lesson or in leading to right conduct. Some influential motive for study, for moral action, must be present. Motivation is the process of increasing a motive or motives already present or of finding and developing motives where none exists.

(*a*) *Motives root in instinct.* As we have seen again and again, the inciting causes of action in early childhood and, to a considerable extent, later are the instincts and impulses that are a part of our original capital in life. These original impulses, as they are molded and developed, supplemented and replaced, through nurture and growth, furnish very much of the motive power of all action and conduct throughout life. Practically all motives may be said to have their origin in instinct. While motive roots in instinct it is something more than an instinctive impulse.

(*b*) *Motives root in interest.* The surest guarantee of attention, as we have seen, is a genuine interest. If pupils have an interest in the assigned task they will do their home work; if they are interested in the Sunday school, its sessions, and its activities, they will attend regularly. "Interest," says McMurry, "is motive power, and it is as necessary to provide for it in school work as it is to provide steam in manufacturing." Interest, as well as instinct, is basic in motivation.

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[1] *Religious Education in the Church*, Cope, page 33.

[2] *Modern Elementary School Practice*, page 8.

(*c*) *Motives root in satisfaction.* We respond instinctively to that which gives us satisfaction—that is, a motive may be said to be that which leads one to seek pleasure or satisfaction. The satisfaction may range all the way from the merely physical satisfaction of eating when hungry to the high satisfaction that follows an act of real sacrifice for the welfare of another. A child of four can hardly be expected to experience satisfaction in giving his apple to a less fortunate child who has had no breakfast, although he may be persuaded to do so, but a Christian man should be able to find real satisfaction in going without his dinner, if necessary, to minister to a fellow man who is suffering from want. What gives satisfaction depends on age and experience and previous teaching.

Motivation has to do with the instincts, with interests, and with the things that are satisfying. The teacher must appeal to instinctive impulses but not depend on them alone; he must appeal also to the native and acquired interests, meanwhile seeking to develop the sense of the higher and more ideal moral and spiritual needs.

"Motivation," says Galloway, "consists not in diminishing the task but in increasing the motives for performing the task and the satisfaction in the result. It does not mean to make tasks more easy but to make them more appealing. We must select tasks that appeal to present motives and develop motives that will meet necessary tasks."[1]

MOTIVATING OUR SUNDAY-SCHOOL WORK

To what motives may we appeal in our Sunday-school work? Our analysis of motive has prepared us to realize that we will be helped in answering this question by such other questions as these: What are the instincts to which we may appeal in moral and religious teaching? What are the dominant interests of our pupils, and how may we connect up with these interests?

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[1] *The Use of Motives in Teaching Morals and Religion*, page 60. Consider also the following statement by the same author: "The essential work of the teacher in motivation is to devise ways to make work, which is really worth while in ways the pupil cannot realize, seem worth while to the child from his present point of view, in order that his powers may be fully enlisted. This is more than the 'doctrine of interest,' more than getting the 'point of contact' in teaching, more than grading lessons to the intellectual capabilities of the pupil—though it certainly involves all of those things. It is grading the whole process to the emotional and instinctive development of the child." (Article "The Appeal to Motives in Moral and Religious Education," in *The Encyclopedia of Sunday Schools*, volume II, page 695.)

What are the things of moral and religious significance that give them satisfaction? These are the questions that every Sunday-school teacher must be continually asking himself in his endeavor so to motivate his work as to make it compelling in its hold upon his pupils.

The Problem of Subject Matter.—These questions lead directly into the problem of subject matter, or courses of instruction. This problem is sometimes treated as if it were a perfectly simple one. Perhaps an offhand remark is made to the effect that if the lessons are what they ought to be, children will be interested in them, and the whole problem will be solved. But the matter cannot be thus easily dismissed. It should be frankly stated that often Sunday schools have attempted to use lessons in which it is impossible to interest children. The uniform lessons, planned without consideration of the differing interests and needs of pupils of the various grades, have made successful Sunday-school work vastly more difficult than if graded lessons, presenting material for each grade that has been selected because it is believed to appeal to the interests and meet the needs of the pupils, had been used. It is of first importance in the motivation of Sunday-school work to use the best available graded courses. It should not be thought, however, that when this has been done, the problem of motivation has been wholly solved. Properly selected lessons are a step in the direction of solution but they do not go the whole way.

Children do not always know what they need. Their insight into what is good for them is often keener than adults are ready to acknowledge, but in many instances it is important for the teacher to take pains to explain to the pupils why the lessons offered are needed and what are the values that grow out of them. The idea that children should be expected to take an interest in lessons chosen for them by others, without any explanation of why they are offered, is unreasonable. Children have the same love of freedom as adults possess and they have at least some rights that should be recognized. Whenever a new course is begun it should be so presented that the pupils will feel that they have had some part in its selection. In middle and later adolescence, where alternative courses are available, the various possibilities should be freely discussed, the values of each carefully considered, and the pupils given a part—usually the major part—in reaching a decision. The teacher of these grades should always bear in mind that it takes much of the satisfaction out of the best course to be robbed of the privilege of choosing it.

Plays and Games.—In the public schools, more especially in the kindergarten, a very large use is being made of children's interest in play. The kindergarten has sometimes been called a play school, and much the larger part of its work is motivated by giving it the form of play. In the upper grammar grades in the study of geography, for example, instead of requiring the pupils to memorize lists of names, locations, descriptions, and products, a travel party is organized to visit some far country. The entire journey is carried out as a realistic game. The pupils read widely, study assigned textbooks, and prepare written reports; but it is all done as a part of the game, and a high degree of interest is maintained throughout the process. The same principle may be used in Sunday-school work. The geography of Palestine and the travels of Paul should become familiar ground to junior boys and girls, and there is no other way of accomplishing this result with so little effort as through the use of travel games. With older boys and girls the principle may be used in modified form. For example, in teaching the lesson on Paul in Antioch (Acts 13. 13-52) to a class of boys one was asked to take the part of Paul, another that of Barnabas; others represented the rulers of the synagogue, and still others Gentiles. The teacher said: "How would you, Paul and Barnabas, begin your work in Antioch in order to win Jews and Gentiles to Christianity? What would you say to the Jews? to the Gentiles? What questions would you Jews, believers in the Old Testament, ask of Paul and Barnabas? What questions would you Gentiles have to ask?" The boys were made to feel that this was an assignment that was a real test. They entered into the spirit of it, and the session was a live one. When they had talked themselves out, the teacher led them in an examination of Paul's method and message.

The Desire for Possession.—How often in observing a little child have we seen the desire for possession forcibly expressed! It is the same impulse that leads the millionaire to reach out aggressively to add to his already overlarge store. The child exclaims, "They are *my* blocks!" and the millionaire talks about "*my* factory." The instinct of ownership, the tendency to have and to hold, is one of the earliest, most persistent, and most compelling of all the instincts. Can it be made use of in moral and religious education? It is to be recognized as more or less in opposition to certain social qualities and attributes that it is one of our main objects to develop—kindliness, sympathy, and the willingness and desire to share with others. It is also true that capacity for service depends on one's personal possessions—not so much material possessions as intellectual and spiritual. Unless one has possessions worth while, there is little that he can impart to others. It would seem, therefore, that there is a place in our work for appeal to the instinct that finds expression in the desire for possession. "It is," say Norsworthy and Whitley, "a perfectly legitimate motive and a valuable source of power. True, an adjustment is necessary between this nonsocial and sometimes antisocial tendency and the social tendencies; but this adjustment comes only through much experience and teaching. Modifications of the first crude tendency come about as the child claims possessions of greater and greater value, from the physical and material to the spiritual, and as he learns that possessions in common are often worth more than those purely individual."[1]

The teacher's effort should be to widen the desire for possession to include information and knowledge of religious worth, principles and ideals, character and personal religion. Gradually pupils may be brought to realize that material possessions are inferior to spiritual, and to desire the truer riches.

The desire to know is closely related to the instinct of ownership. It is so general as to be said to be almost universal. Allied to it is the curiosity so commonly manifested in children. Both are shown by the tendency of children continually to ask questions. Genuine satisfaction results from the realization of learning. The Sunday-school teacher as well as the day-school teacher may appeal to the desire for knowledge. It is his task, while satisfying this desire, at the same time to lead his pupils to feel that there is more to be learned, that there is a wealth of spiritual knowledge to be acquired only by those who are diligent seekers after the truth. This is a mark of genius in the real teacher. "He always made us feel," said his pupils of a great teacher, "that there was greater knowledge yet to be attained."

The Desire for Advancement and Promotion.—The impulse to go forward, to get on with the thing in hand, is strong with most children. It is allied to the impulse of leadership. These impulses can be used to motivate regular attendance and lesson preparation. This is especially true in schools that have well-planned systems of promotion from grade to grade and from department to department. In the public school the desire to be promoted and later to be graduated is one of the strong motives actuating many of the pupils in diligent study. Side by side with this exists the fear of failure. These cannot be used in the Sunday school to the same extent as in public-school work, but they have a certain value that should be recognized.

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[1] *Psychology of Childhood*, page 54.

Love, Sympathy, and Understanding.—There are no children anywhere but will respond to love and personal interest. The teacher of little children who has a real love for them and the teacher of teen-age boys or girls who has a deep and genuine interest in them possess one of the most effective means of motivating their Sunday-school work. It is the natural and normal thing for children to love their teachers, and love has wonderful power to motivate tasks that would otherwise be distasteful and dull. Every Sunday-school teacher again and again should bring himself to this test: Is my personal attitude to my pupils all that it ought to be? Am I genuinely interested in them? Do I bear their welfare upon my heart?

Little children expect to see evidences of affection in their teachers. Their hearts hunger for love, and they are ever ready to respond to it. It is not too much to say that no teacher who is less than affectionately devoted to her beginners or primary children can fittingly represent to them the loving heavenly Father or the Christ who was known as the Friend of little children.

The statements of teen-age pupils concerning the qualities they most desire in their teachers unconsciously reveal what in the teacher most influences them. Most frequent in these statements are personal interest, understanding, sympathy, and confidence. Anyone who has been intimately associated with boys and girls can bear witness that what they refer to in conversation are the evidences they have had of the teacher's regard for them. One has received some word of commendation, another a personal note, a third has had a bit of conversation or a chance meeting. That is, they realize that the teacher believes in them, in their ability to achieve and to make something of themselves, and they respond to this confidence and interest.

Unresponsiveness, on the other hand, may often be accounted for by a feeling on the part of the pupil that the teacher has no personal interest in him. There is danger of this hardening into a conviction of incapacity in which the pupil imposes an inhibition upon himself that effectively prevents achievement. Pupils who have a high personal regard for their teachers will naturally desire to do the things that will please them. Studying a lesson or doing some other assigned task "to please the teacher" has sometimes been referred to as less than a high and worthy motive. It cannot be so considered in religious education. The religious teacher, as we have stated before, stands before the pupil in a representative capacity. If his spirit and character are what they ought to be, the pupil will have to a greater or less extent a conscious realization of this fact. To do what one ought to do that one may thereby please the heavenly Father is a high and noble motive. We recall Jesus' word: "I do always the things that are pleasing to him" (John 8. 29); and again: "My meat is to do the will of him that sent me, and to accomplish his work" (John 4. 34). The teacher who has a sincere Christian love for his pupils and who leads them to realize, as he ought readily to be able to do, that his regard for them and interest in them is only a faint reflection of the Father's love, and who thus awakens in their hearts the motive that actuated the Master, has succeeded in the highest sense in the motivation of Sunday-school work.

Social Instincts.—In discussing love as a motive we turned away from the more individualistic tendencies to the social instincts. What are some of the other social instincts to which we may appeal? Would you say that there is an instinct in human nature to make others happy? Is it a source of satisfaction to children to relieve cold and hunger and pain? What, other than love, are some of the social tendencies manifest in our pupils? How may appeal be made to these tendencies? Let us keep these questions in mind. We will return to them in a later chapter.[1]

We have made only a beginning in seeking to answer the questions with which we started out in our discussion. We trust enough has been said, however, to make it clear that there is an abundant fund of energy in the original instincts and interests of our pupils to motivate effectively their Sunday-school work. Our mistake in the past has been very largely that of appealing to adult motives. Forgetting that we were dealing with immature minds, we have sought to make appeal to ideal motives that we might reasonably expect to be dynamic only in those who are intellectually, morally, and religiously mature. That is, we have used appeals that in their very nature could not be effective because of the pupils' limitations in knowledge, experience, and moral and religious development.

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[1] See Chapter XII.

ARTIFICIAL MOTIVATION

There are various forms of motivation not yet mentioned that have had more or less place in Sunday-school work in the past.

Prizes and Rewards.—Formerly prizes were given by many schools for regular attendance, for the recitation of a certain number of memory texts, and for the bringing of the largest number of new pupils. This custom has fallen into disuse. It is still common for pins, emblems, and presents at Christmas to be given for record attendance and lesson study. Undoubtedly if the reward is something that seems of value to the pupil, a powerful motive is created. The question is whether the motive is one that has a legitimate place in moral and religious education. *If there is only one, or a limited number of awards, appeal is made to rivalry, greed, and other selfish attitudes which it is the very object of religious teaching to overcome.* Thus, while certain desirable ends are secured, other higher ends are defeated. It is of little value to have a boy in Sunday school if the very thing that brings him is developing in him an un-Christian attitude. It is ever to be remembered that the building of Christian character, not the giving of information, is our purpose. A well-known modern writer on public-school problems says in a recent book, "Better use rewards and secure some results in knowledge than to fail utterly in teaching." This does not hold for religious education. If rewards stimulate un-Christian attitudes, we obtain results in knowledge at the cost of moral and religious failure.

Awards Open to All Pupils.—The objection just stated does not hold against the use of honors and awards open to all. A minimum standard may be agreed upon in lesson study, Bible reading, memorization, and written work, all who attain to this standard to be given special recognition on promotion day or at quarterly intervals. Awards may also be given for regular attendance and for punctuality, for systematic giving and church attendance. The appeal of awards and honors to most children is considerable, and such incentives have a valid place in religious education. At the same time it should be realized that it is much better to make the school itself so interesting and helpful to the pupils that no artificial motivation will be necessary.

The Problem That Remains

When all has been said on ways and means of motivation that may be said—and that, of course, is much more than the limitations of so brief a discussion as this allows—there will still remain for every Sunday-school teacher a group of particular problems concerning how to motivate the work for the various members of his class. After all has been said, *the problem of motivation is very largely a problem of individual pupils.*

When a teacher talked with a certain mother concerning how the interest of her ten-year-old boy might be stimulated, the mother said: "I have yet to find the first thing in which William manifests any special interest." William is typical of many—the large number of people who, without ambition or deep interest, drift aimlessly through life. Every such pupil presents a problem in himself. The only way to solve the problem is for the teacher to give himself to a thorough, intense study of that particular pupil, seeking to discover the hidden clue, the deep root of interest that surely exists.

Finally, let it be said that in no small degree motivation is a matter of contagion. If the teacher is deeply interested in what he is teaching, if religion is to him the most vital, valuable, interesting thing in the world, his pupils will come to share his interest. "Miss Blanchard is so interested in the subject and tries so hard to teach us," said a twelve-year-old, "that I would be ashamed not to study my lesson."

Constructive Task

1. Recall your own experience as a Sunday-school pupil: What motives were most influential in interesting you in the Sunday school? Can you suggest other motives to which appeal might have been made?

2. Talk with one or two pupils who are thoroughly interested in their Sunday-school work, seeking to discover the motives that are most influential with them.

3. Talk with two or more successful teachers: To what motives do they chiefly appeal in developing an interest in the school?

REFERENCES FOR SUPPLEMENTARY READING

In "The Worker and Work" series

1. Motives normal to juniors: *The Junior Worker and Work*, pages 100-104.

In the library

1. The meaning of motivation: *The Motivation of School Work*, Wilson, Chapter II.
2. Motivation in Sunday-school teaching: *The Use of Motives in Teaching Morals and Religion*, Galloway, Chapter V.

CHAPTER X

THE CULTIVATION OF RELIGIOUS FEELING

AMONG the thousands who lost their lives in the battle of Vimy Ridge was Captain V. G. Tupper, of the Canadian Scottish Sixteenth Battalion. A letter written before the battle to his father was later made public. It was what the boys were in the habit of calling an "in case" letter—that is, a letter to be mailed only in case of death. We quote in part:

"I hope you will never have to read [this letter]. If you are reading it now you will know that your youngest son 'went under' as proud as Punch in the most glorious day of his life. I am taking my company 'over the top' for a mile in the biggest push that has ever been launched in the world and I trust that it is going to be the greatest factor toward peace.

"Dad, you can't imagine the wonderful feeling. A man thinks something like this: 'Well, if I am going to die, this is worth it a thousand times.'

"I don't want any of you dear people to be sorry for me, although, of course, you will in a way. You will miss me, but you will be proud of me. . . .

"Good-by, dear father and mother, and all of you. Again I say that I am proud to be where I am now."

What a study in emotion this letter presents! What a wonderful illustration it is of the power of feeling to inspire courage and the spirit of exaltation and heroic sacrifice in a noble cause!

THE PRIMACY OF FEELING

We find it exceedingly difficult to define what we mean by the feelings. This is in part because the feelings are far more subtle and illusive than ideas or action. We know that the word stands for the deepest element in human life; that life rests upon and is very largely determined by feeling. We know that feeling, more than intellect or reason and equally, at least, with volition, rules the world. We know that feeling is an ever-present element in life; that, indeed, it is coincident with consciousness; and that without feeling, if consciousness could exist at all, it would be neither attractive nor satisfying. We realize also something of the large place that feeling has in our own lives.

Though we cannot frame a satisfactory definition we are conscious of having experienced joy and sorrow; confidence and anxiety; assurance and surprise; good will and jealousy; love and hate; gratitude and anger; hope and discouragement; courage and fear; faith and doubt; and almost countless other feelings and emotions.

There is a wide range in what we are accustomed to speak of as feeling, extending all the way from the mere physical sensations of cold and hunger to the spiritual emotions of wonder, awe, and adoration. It is in this broad sense, in which it covers the entire affective life, including the emotions and the sentiments, that we use the term "feeling" in this discussion.

The Service of Feeling to Religion

The eminent service that feeling and emotion may render the moral and religious life may be realized by weighing such considerations as these:

Feeling Gives a Sense of Worth.—Or, to put it differently, the sense of value or of importance that we attach to anything is a feeling. What seems worth while to us depends quite as much on the attitude of our feelings as anything else. Says Royce: "If we look for a simpler criterion of what we mean by feeling, it seems worth while to point out that by feeling we mean simply our present sensitiveness to the value of things in so far as these values are directly present to consciousness."

The significance of this is immediately apparent when we consider the relation between our sense of values and character. What one loves most determines what kind of a man one is. What one sets his heart upon determines what one will become.

Feeling Creates Ideals.—"The development of an ideal is both an emotional and an intellectual process," says Bagley, "but the emotional element is by far the more important. Ideals that lack the emotional coloring are simply intellectual propositions and have little directive force upon conduct."[1]

Our work of religious education is in no slight degree that of creating ideals. We have to develop a love for God as heavenly Father and for Jesus Christ as Lord and Saviour, to build up the appreciation of moral principles, the steady purpose of adherence to moral law, and of loyalty to the good and the true. That is to say, our work lies very largely in the realm of feeling.

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[1] *The Educative Process*, page 223.

Feeling Has Direct Influence Upon Conduct.—"The blind faith in the power of ideas," says Ribot, "is in practice an inexhaustible source of illusions and errors. An idea which is only an idea, a simple fact of knowledge, produces nothing and does nothing; it only acts if it is felt, if it is accompanied by an affective state, if it awakens tendencies—that is, motor elements." This accords with the statement of Aristotle, who said: "Intellect possesses no power to move the will. Men do not act either nobly or ignobly simply because of their possession of a certain fund of information or the lack of it. Nothing is more common than to see a learned man exhibit a selfish spirit or an illiterate man—illiterate both as respects secular knowledge and theological subjects—exemplify a spirit of self-sacrifice."

The emotions, on the other hand, have within themselves the springs of action. Our feelings are constantly driving us into action or urging us forward in lines of action in which we are already engaged. For evidence we have only to look within; for substantiation, only to give ear to the everyday accounts of the actions of others. "He was moved to do as he did"—we hear it every day—by "loyalty" or "love" or "sympathy" or "fear" or "jealousy" or what not—always a feeling or an emotion.

The feelings not only influence simple action; they give fire and force and power of execution. It is enthusiasm, added to conviction, that makes a man a power in the world. Lacking depth and strength of feeling, no matter how much information a man may possess, he is weak and ineffective in action.

Not infrequently the mistake is made, both by preachers and teachers, of assuming that a knowledge of Bible facts and of doctrines, of theological statements and of creeds such as are contained in the catechism, is what is chiefly required in the religious education of pupils. Such knowledge in itself is without power to influence conduct or nurture religion. Neither Bible knowledge nor doctrine, no matter how true or how important, vitally affects life or character until, touched with emotion, it kindles a fire in the heart. That knowledge is important, even a fundamental and necessary element, in religious education, we pointed out in our discussion of the purpose of instruction. It now becomes clear that instruction needs to be supplemented by the cultivation of such feelings as are of intrinsic religious worth and as will inspire moral and religious conduct. Religious education may be represented as a chain, incomplete and ineffective if any link is lacking: thus, knowledge—feeling—action—habit—character.

Feeling Is Intimately Related to Religion.—There has been much discussion as to what is the main root of religion in human nature. By some it has been located in the feelings, and by others in the will. Doubtless it is nearer the truth to say that religion roots both in the feelings and in the will. What is of chief importance for the purpose of our present discussion is that the religious life at its highest and best has strong emotional content. A religion without emotion is pale and colorless, without vitality and without power. It comes far short of the ideal portrayed in the Psalms and in the Epistles, in the lives of the prophets and the apostles. Religious education that is to give to the world men and women of eminence in religion must give attention to the effective cultivation of the emotional life.

In this connection it is important to note that conversion in the case of adults and young people in later adolescence is usually, though not invariably, a highly emotional experience. Emotion is necessary in order that an individual may break away from a habitual mode of behavior and substitute for it new and higher modes of behavior. In the case of those who have been irreligious and immoral to a marked degree it is especially likely to require a profound emotional upheaval to move the will, displace the old, iniquitous habits, and set up new trains of conduct.

Cultivation of the Feelings

The Enlarged Task of the Teacher.—Our discussion to this point has led us to an enlargement of our conception of the teacher's task. We have discussed in earlier chapters teaching through personal influence and teaching through instruction. It now becomes evident that *the teacher is also to teach through the development and training of the pupil's emotional life.* That is to say, what is required of the teacher is not merely to set a right example and to be efficient in instruction, but also to develop those feelings which are of moral and religious significance. It is quite as possible for a teacher to inspire as to instruct. The religious teacher cannot be efficient unless he gives attention to the development and training of all those qualities or aspects of the pupil's nature which have to do with conduct and character. Among these we have to include the feelings as exceedingly influential.

It is not to be thought that instruction and the cultivation of the feelings are two wholly separate processes. They are in some measure interdependent. For the cultivation of the higher feelings a background of ideas is necessary. As one has said, "Feeling must have a body of ideas to cling to." Or, to use a different figure, if we are to think of the emotions as supplying the motive power of moral action we may at the same time think of the intellectual factor as furnishing the means by which its direction is controlled. One of the most powerful of the feelings in its influence upon action is sympathy. In itself sympathy is neither righteous nor evil. It may lead a man to rescue a child from peril or to aid a criminal to escape. Its use is controlled by ideas of right and wrong. Again, we sometimes speak of certain ideas as having a feeling value, by which we mean that they are themselves effective in awakening feeling and sentiment. Instruction and the cultivation of the feelings become a single process in furnishing the mind with those moral principles which will direct the emotions to righteous ends in conduct and with those ideas which have power to inspire ideals and to deepen moral and religious feelings and attitudes.

As commonly used, instruction has to do primarily with the intellectual aim in education. Thinking of it in this sense, we emphasize the statement that it is also the teacher's function to teach through the cultivation of the feelings. In religious education this element in the teacher's work is not less important than instruction. "At least the half, and perhaps the better half of education," says Payne, "consists in the formation of right feelings. He who teaches us to look out upon the world through eyes of affection, sympathy, charity, and good will has done more for us and for society than he who may have taught us the seven liberal arts."

A Well-Rounded Character.—Since the major part of this textbook is concerned with the technique of instruction, a word of caution concerning overemphasis upon the emotional element in religion would seem scarcely necessary. Our plea for the cultivation of the feelings is wholly in the interest of the development of a well-rounded Christian character in our pupils. It is a pity that in some quarters feeling has been given so predominant a place in religion, with the result of excesses and irrational talk and conduct, that the proper value of emotion has been popularly lost sight of. Without question there are not a few who have been led to discountenance all emotion in religion. This extreme is almost as unfortunate as its opposite. Religion deprived of emotion invariably tends to become a mere form. Contrariwise, the type of emotional religion which scoffs at learning is almost sure to lack stability and is likely to be inwardly indifferent to the moral law. Religion to be whole must be grounded in intelligence and in will as well as in emotion. The overstressing of emotion in religious education, to the neglect of instruction and training in conduct, is certain to result in developing weak sentimentalists—persons who possess much feeling but who lack control and power to achieve —or impulsivists, who are quick to speak and act but who quickly suffer defeat in the face of any obstacle or difficulty.

What Feelings Are of Most Worth?—What are the feelings that are most important from the standpoint of moral and religious education? This question implies that not all phases of the emotional life stand in the same relation of intimacy and influence to moral conduct and religion. To be anywhere near complete a list of the feelings, emotions, and sentiments would be of considerable length. Without attempting any formal classification—a matter upon which psychologists are by no means agreed—it may be said that these fall into various groups upon the basis of their influence upon life and character. There are, for example, certain feelings that seem to operate as an inner re-creative influence. These, sometimes referred to as the æsthetic emotions, are especially susceptible of stimulation by literature and by music and other arts. Again, there are certain emotions that affect the inner life of the individual but which also directly affect one's relations to others. These may be called the social emotions. They are such as sympathy, pride, jealousy, ambition, and anger. Yet again, there are certain emotions that are of special significance in their relation to Christian life and character. Recall in this connection Paul's statement concerning the fruit of the Spirit (Gal. 5. 22). What other feelings not named in this verse should be included in this third list? Burton and Mathews, in an important discussion of this general subject, suggest the following as of especial importance for the religious life: Reverence, adoration, love, penitence, aspiration, hope.[1] Hartshorne says: "The Christian attitudes suitable to children from the first to the eighth grades (and, indeed, when properly defined, for other ages as well) might be summed up under the rubrics gratitude, good will, reverence, faith, and loyalty."[2]

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[1] *Principles and Ideals for the Sunday School*, page 185.

[2] *Worship in the Sunday School*, page 50.

The Method of Cultivation.—Of first importance is the recognition of two principles, intimately related: First, *the emotional life rests upon an instinctive basis;* second, *appeal to the feelings must be chiefly by indirect means.*

Our pupils respond emotionally not by choice of will but by instinct. The response in laughter or in tears, in approbation or in anger, is instantaneous. No pupil ever stops to think whether he will applaud an utterance he hears or whether he will become indignant over it. In view of this it is a waste of time to exhort our pupils in a particular situation to be reverent or thankful or joyful. Desired feelings do not come at command, either of the teacher or of the pupil himself. Have you not more than once noticed a sensitive child burst into tears when sharply bidden by teacher or parent to smile? Why did the tears come instead of laughter? Because grief, not joy, is *the instinctive response* of a sensitive nature to rebuke or sharp command. Just as it is time wasted to talk to a class of juniors about the interest they ought to have in their lesson, so is it a waste of time to urge pupils to show proper feelings. Create the necessary conditions, and the response will be instinctive and certain.

It thus becomes evident that *atmosphere and environment must be largely relied upon in the cultivation of the feelings.* A recent writer, thinking of religious education in terms of the development of the emotional life, declares that the power of the Sunday school is nine tenths in its atmosphere and the personality of the teacher. This is not overstated, and to it should be added this other consideration—that the personality of the teacher is a chief element in determining the atmosphere. Upon the house where he was born Pasteur placed a memorial tablet with this inscription: "O my father and mother, who lived so simply in this tiny house, it is to you that I owe everything! Your eager enthusiasm, my mother, you passed on into my life; and you, my father, whose life and trade were so toilsome, you taught me what patience can accomplish with prolonged effort. It is to you that I owe tenacity in daily effort." The words are eloquent in their suggestion of an atmosphere capable of creating just such a spirit as that of Pasteur. Enthusiasm, patience, tenacity—were they not the very qualities that made him the world's benefactor? When we have made choice of those spiritual qualities which we desire to see reproduced in our pupils, if we may make sure that they are constantly manifest in the life of home and school, we need have little fear. Nothing is more contagious than feeling. Thinking of the home atmosphere described in "The Cotter's Saturday Night," Lynn Harold Hough says: "Such homes form the golden chain which binds the world about the feet of God. The child reared in a home like this breathes in piety as he breathes the air. He does not reach after belief as an attainment. He has it as a part of the very structure of his life."

Next to the personality of the officers and teachers in creating a proper atmosphere should be named such influences as the character of the service of worship, the music, the pictures, and the general decorative effect of the assembly room and the classroom. None of these things should be considered as of slight importance. Each is worthy of most careful study as an instrument of emotional nurture.

Religious feelings that are to be cultivated must find expression. The emotional life is developed just as the muscles or the intellectual powers—that is, through exercise. Whenever a feeling is aroused it seeks to express itself in some way. The task of the teacher becomes that of providing suitable means of expression. For certain feelings expression in action is required. When sympathy is aroused, some means of expressing it through a simple gift or act of service is the one absolutely necessary thing. Other feelings, such as reverence, adoration, and faith, find their natural expression in worship.

The Service of Worship

The Meaning of Worship.—By worship we mean the attempt to enter into fellowship with God. In worship God is the object of our attention; we seek to draw near to him and to establish intercourse with him. How can we best enter into this intimate fellowship with the divine? The chief means are agreed upon by all Christians. "It is to be attained by the reading or recitation of such sentences of Scripture as express in exalted and poetic language the adoration of those clear-sighted and reverent souls who have gained a vision of God; by the singing of hymns in which godly men and women have sought to express the emotions of their souls; and by prayer . . . in which the hearts of all shall be lifted to God together. Such reverent and . . . solemn bringing before the mind of the thought of God is calculated as is no other means to call forth and develop our religious emotions. When in an atmosphere . . . of elevated and sincere praise we gain a vision of God as the Almighty, the ever-loving, perfect in holiness and boundless in mercy, then our hearts learn to revere, to adore, to love."[1]

The Teacher and the Service of Worship.—There is a place for worship as a part of the class session, and this will not be overlooked by the earnest teacher. Training in prayer in later childhood and early adolescence as a rule can be more effectively accomplished in the smaller and more intimate circle of the class than in the department session or the general assembly. The value of class prayers and the use of class hymns should also be recognized.

The service of worship figures even more prominently in the larger assembly of the department and in the general assembly of the school as a whole when such is held. As these services are under the direction of the departmental and general superintendents, the teacher is not primarily responsible for them. Nevertheless, since they are so intimately related to the nurture of the religious life of the pupils, the teacher's influence should be used to make them what they ought to be.

One of the places where the average Sunday school utterly fails to measure up to its opportunity is the service of worship. Too often the only time that may be devoted to such a service is given over to so-called "opening exercises" or "closing exercises," which, if not actually disorderly, are almost entirely lacking in vital spiritual purpose and devoid of any real spirit of worship. Every teacher should have a definite idea of the purpose of the service of worship and a worthy ideal of what such a service should be. As the effectiveness of his work as a religious teacher depends in no small measure on the training of his pupils in worship, he should regard it as a part of his obligation to them to use his influence to the fullest extent possible to create high ideals for the service among his fellow workers—the officers and other teachers of the school.

THE LESSON FOR APPRECIATION

In addition to the means of developing the emotional life already considered there is a *method of teaching* which has for its principal aim the awakening and development of morally significant feelings. This method is known as the lesson for appreciation.

The Purpose of the Appreciation Lesson.—The name of the method tells its own story: *it is definitely intended to awaken*

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[1] *Principles and Ideals for the Sunday School*, Burton and Mathews, page 186.

and develop power of appreciation and other related feelings of moral and religious significance. There are many Bible lessons in which the element of religious knowledge is slight. They offer little basis for teaching in the sense of imparting information. They are not, because of this, to be regarded as unimportant, since they may offer the finest possible basis for the cultivation of emotional attitudes that are fundamental in the religious life. Take, for example, the twenty-third Psalm. What of knowledge content has it that is of religious value? Very little, if any. Is it therefore to be considered useless material for the purposes of religious teaching? By no means. Consider the testimony of Henry Ward Beecher concerning this, which he calls "the nightingale of Psalms": "It has filled the air of the whole world with melodious joy. . . . It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. It has made the dying slave freer than his master and consoled those whom, dying, he left behind. Nor is its work done. It will go on singing through all the generations of time. . . ." All these are pre-eminently spiritual values whose importance for religion cannot be overestimated.

Method.—Least of all lesson types can the appreciation lesson be reduced to formal plan. The best that can be done is to offer a few general suggestions as to its use. The teacher's part may be described as a threefold service:

(*a*) *The teacher should seek to lead the pupils into the presence of that which it is desired they should admire.* Says Strayer: "Read the poem, play the music, expose the picture to view, and allow them to do their work."

(*b*) *The teacher should interpret the lesson, calling attention to the most essential points and explaining their meaning.* Returning, for example, to the twenty-third Psalm, we find in it several statements for the proper appreciation of which an acquaintance with shepherd life in the East is essential. Take the sentence "He leadeth me beside still waters." The running streams in the grazing lands of Palestine almost without exception dry up during the summer months. The allusion of the Psalmist to "still waters" is to unfailing wells. Again, take the clause "though I walk through the valley of the shadow of death." The hill country of Judah has many deep, narrow, rocky gorges, dark and gloomy, with caves in which wild beasts have their lair and in which robbers lie in wait. Having walked through such a dark and fearsome place, one can readily realize how it might be referred to as "the valley of the shadow of death." So with a number of other statements of the Psalm—the teacher's part is that of interpreter.

(*c*) *The teacher should create effective associations in connection with that which is to be appreciated.* This may be done in various ways. An English teacher traveling in Canada met a shepherd boy in a lonely spot in the northwest. He talked with him about his task—his care and love for the sheep. "By the way," he said, "there is a Psalm in the Old Testament called the Shepherd Psalm. Do you know it?" The boy did not, so the teacher repeated it over and over until the boy had learned it by heart. "Now," he said, "I want you to say this Psalm every day when you start out with your sheep. You can repeat the first verse on the thumb and fingers of one hand, and I want you to do it this way. Begin with the thumb, and when you come to the word 'my' grip that finger." The boy promised that he would and when he reached home that night he told his father the story. Some weeks later, when taking out the sheep, the boy was overtaken by a sudden storm. When he was found, frozen in the snow, he was tightly gripping the third finger.

Appreciation, no more than love or any other feeling, can be aroused by act of will or compelled by sense of duty. It awakens as the spontaneous response of the heart. No amount of urging or questioning can call it forth. Rather they are likely to do harm by stimulating the expression of an admiration that is not really felt.

CONSTRUCTIVE TASK

1. Considering yet again the Sunday school with which you are most intimately acquainted: Does there seem to be a conscious effort on the part of the superintendent and the departmental superintendents to develop religiously significant feelings?

2. Study the service of worship of a given department (or, if there is no departmental session, the service of the general assembly). (*a*) What elements in it are calculated to nurture the emotional life of the pupils? (*b*) Wherein could it be made more effective?

3. Talk with one or more of the teachers in an informal way with the object of ascertaining whether the nurture of the emotional life is a conscious and definite purpose.

CHAPTER XI

TEACHING THROUGH ACTIVITY

PROBABLY no tendency in children is the subject of more frequent questioning and even complaint and criticism on the part of their elders than that of their almost incessant activity. "Frank is never quiet except when he is asleep," says the weary mother; and the father queries, "Why can't that boy learn to walk downstairs like other people, at least occasionally, instead of always running or jumping or sliding down the banisters?"

"Did you ever in your life see such children as that Smith bunch?" A nervous neighbor of the family is speaking. "Why, they play all the time. They are never still. Look out any hour of the day and you are sure to see them on the lawn, in some neighbor's yard, or on the street. And the noise they make is enough to drive one to distraction."

"Boys," says the stern president of the board of trustees, "if you are going to come to Sunday school you must behave. The church is no place to play."

"Frank," says the day-school teacher, "what would you do if you were a teacher with a room full of boys and girls, not one of whom knows how to keep still?"

Activity in the child is instinctive and constant. We cannot ignore it. Curtis found that young children cannot sit motionless more than thirty seconds; that children of five to ten cannot remain passive more than a minute and a half. The fact is that it is impossible for children to "sit still." They could not if they would. The instinct of activity was placed in the child to be used, not to be ignored, condemned, or suppressed.

The importance of activity in relation to learning is now well understood. Probably no principle has been more often reiterated in recent years than this: "There can be no impression without expression." The child's creative activity is to be thought of as a principal factor in his education. Indeed, there are not a few educators who contend that this is the chief means in all education—that children learn more and are more largely influenced by self-activity than in any other way.[1] In practice this means that it is not enough for lesson material to be merely presented to the pupil. Telling is only one of the several steps in the teaching process. The activity of the pupil must be enlisted in appropriating the material, in making use of it. In public-school teaching expression is secured through retelling the story, dramatization, map drawing, answering questions, writing compositions, and various other ways. While these are equally important in religious teaching, there are other forms of expression more important than any of those named. Certain subjects are included in the curriculum of the public schools which are comparatively unrelated to life and conduct—for example, algebra and physics. These may be "learned" without any form of social expression. But religion, more particularly the Christian religion, is essentially a matter of personal attitudes and relations. It is "a way of life." Its expression is in conduct. It may only be learned by being lived.

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[1] Reread at this point *The Pupil*, Chapter V.

The teacher's work cannot be completed within the limits of a so-called "lesson period"; it is not complete until the truth has been put into practice, until the moral principle has become a habit, until the ideal has been transformed into conduct and character. Expressional activities are not to be considered something additional or supplemental to teaching, the whole of which is thought of as comprehended in instruction or telling; they are actually a part of the teaching process, as fundamental and indispensable a part of it as its instruction. Accordingly, just as we have previously spoken of teaching through personal association and teaching through instruction so we may speak of teaching through activity.

It is well to recognize that at this point we come upon one of the most prevalent weaknesses in Sunday-school work. Our work of instruction often has been poorly done, but we have been even less efficient in utilizing the self-activity of our pupils and in securing significant expression. Few things are more important than that the work of the Sunday school shall be strengthened in this particular.

Completing the Process of Instruction

In religious teaching, as in all education, the process of instruction requires for its completion some form of response on the part of the pupil.

Reproducing the Lesson.—It is the pupil that is being taught, not the lesson, and if the pupil is really to possess the lesson he must make it his own by reproducing it in some way. The way in which the lesson is to be reproduced will depend on the age of the pupil.

(*a*) *In beginners' classes.*—Beginners manifest a tendency to move about, to imitate the actions of other members of the group, and to play. These activities should not be repressed, but it is necessary for the teacher to give direction and guidance to them. The fundamental form of activity is play. The chief problem is that of directing the play impulse in ways that illustrate and impress the truth of the lesson story. The predominance of imagination, imitation, and suggestibility makes it easy for the children *to play the story*. They may also be called upon to *retell* the *lesson story*. Says Rankin: "Though the children's expression in retelling the story may be crude, there are times when it is worth while for them . . . to retell them verbally and illustrate them with drawings; for only through these crude expressions can the child get control of the idea, and only so can we know just what impressions the children are getting, how to make them clear, and how to raise their ideas and ideals to a higher plane."[1]

(*b*) *In primary classes.*—The children will delight to retell the lesson story. With a little encouragement even the hesitant and unexpressive pupil will respond. The story becomes increasingly real to the child as he proceeds to tell it: he becomes the actor, shares his feelings, and is influenced by his motives and purposes. Primary pupils will also readily attempt to retell the story in a picture. What matters it if the drawing is crude and inartistic? You are not teaching drawing but a religious lesson. The effort to represent the idea through the fingers gives it an opportunity to take hold upon the mind and heart. The drawing may be with pencil or crayon on pads or sheets of paper or on the blackboard. Two or three pupils may join in making the picture. This is more likely to interest the whole class than when only one child makes the drawing. In both beginners' and primary classes the reproduction of the story should be on the Sunday following its first presentation, provision for it being made in the early part of the hour.

(*c*) *In junior classes.*—Retelling the story is still significant. Written work is possible on a larger scale. Some form of written account of the facts learned should be required. Various forms of handwork, such as making relief maps in sand or pulp, dressing dolls to represent the actors in the story, etc., find their largest usefulness with the juniors.

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[1] *A Course for Beginners in Religious Education*, page 16.

(*d*) *In intermediate classes.*—Handwork has its place in teaching intermediates, but it must be on a plane of dignity and importance such as to appeal to them. They despise being asked to do the same things as the "little kids." Pupils may be asked to write a story illustrating some teaching of the lesson, to supply original illustrations from observation and reading, and to supply *associations.* The skillful teacher watches the unresponsive or mischievous pupil to discover his bit of knowledge and tries tactfully to get him to explain the point to those who do not have his knowledge of it.

(*e*) *In senior, young people's, and adult classes.*—Written reports, essays, and debates now become possible. There is opportunity for a great deal of ingenuity in devising forms of expression. Principal dependence, as a rule, must be placed upon questioning. Do not be satisfied with a perfectly obvious answer. Find out what lies behind the statement in the person's mind. One may answer any number of questions in the words of the lesson yet have no real understanding of what the words mean or of their application to life.

The Use of Dramatization.—Simple dramatization is one of the most effective means of making real the feelings and attitudes that it is desired to inculcate in teaching many Bible lessons. In taking the part of a Bible character the pupil tends actually to become that character, to relive his experience, feel as he felt, be moved by the motives by which he was moved, and attain the goal that he sought to attain. How real and meaningful a Bible story may become when dramatized is shown by the case of a junior boy who took the part of the good Samaritan. When he came to the point of binding up the wounds of the man who had fallen among thieves, he entered so completely into the experience that, in the words of the teacher who tells of the incident, he fairly shouted: "Oh, where are some bandages to put on the man?" and before the teacher realized what he was doing, he had torn the sleeve from his shirt and was energetically bandaging the wounded man. The mother of the boy was right in her estimate of the incident. When the perturbed teacher told her what had happened, she said: "Never mind about the shirt; I would be willing to buy a new one every week if necessary, for I know that the lesson of the good Samaritan will stay with Robert forever."

The teacher's problem in teaching biography is to make the character who is being studied live. Even in the hero-loving age the boy has little interest in dead heroes. He is likely to have much the same feeling about them as was expressed by Huckleberry Finn: "After supper she got out her book and learned me about Moses and the bulrushers, and I was in a sweat to find out all about him; but by and by she let it out that Moses had been dead a considerable long time; so then I didn't care no more about him, because I don't take no stock in dead people." But if a boy can be helped to relive the experience of a great Bible character by representing him in some concrete situation, his hero is brought out of the dead past into the living present, and his motives and purposes are given power to reproduce themselves in a new life. Whether one is teaching the life of Moses, of Joshua, of Samuel, of David, or of Paul, there are frequent opportunities of reproducing significant situations in simple dramatic form.[1]

Expressional Activities of the Hand

The term "handwork" may be used in referring to any form of expression through the constructive activities of the hand. As Patterson Du Bois says, "It is a way of letting the pupil think himself into knowledge through the hand." In behalf of handwork in the Sunday school Cope says: "It is the natural way of education through self-activity; it involves self-expression, upon which the value of all impression depends; it enlists a large proportion of the child's whole life; it follows the laws of his developing nature, his desire to do, to create; it accords with the play spirit, which is really only the creation spirit; it secures coöperation by the whole class, teaching pupils to work with others, developing the social spirit; it never fails to secure interest, the basis of attention; it removes religion from the realm of the abstract and unreal to the practical, concrete, and close at hand; it coördinates the work of the Sunday school with that of the day school, tending to make the pupil's education unitary."[2]

Forms of Handwork.—There are certain more or less well-defined forms or kinds of handwork. Of these the following are the more important:

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[1] For further study see *The Dramatization of Bible Stories*, Miller.

[2] *The Modern Sunday School and Its Present-Day Task*, page 116.

(*a*) *Picture work.*—This includes free drawing with colored crayons; coloring pictures or mounting pictures that illustrate the lesson story; cutting from outlines; making Christmas or Easter cards from ready-made materials; coloring and illuminating initial letters, borders, and designs; designing decorations or title pages; and making descriptive drawings to illustrate the lesson story. Children delight in telling the story in a picture, and even though the result may be very crude from an artistic standpoint it is of real significance. The making of the picture tends to impress the truth indelibly upon the mind.

(*b*) *Map work.*—There are various useful forms of map work. The simplest is tracing or coloring outline maps. Next is simple map drawing. The modeling of relief maps in sand, clay, plasticine, or pulp is one of the most effective means of impressing the topography of a land and the location of its rivers, hills, and mountains.

(*c*) *Constructive work.*—Many forms of construction may be related to Bible lessons. Models of weapons, tools, furniture, houses, a sheepfold, well curb and trough, a tent—even of the tabernacle and of the Temple—may be made. Such work often serves as a stimulus to original study, including searching the Bible and books of reference for exact information.

(*d*) *Writing and notebook work.*—Writing is much used in the public school from the second grade on. It is equally valuable in religious teaching as a means of fixing impressions. A beginning may be made by copying the memory verses and writing the answers to simple questions. In the more advanced grades stories may be rewritten, answers to questions recorded, and biographies of Bible characters prepared. In an upper intermediate or a senior class the making of a harmony of the Gospels is exceedingly helpful. In these grades it is important for a permanent notebook to be kept.

Some Guiding Principles.—Handwork may profitably be made the subject of extended study by teachers. Here it is possible only to state briefly two or three guiding principles:

(*a*) *Handwork should represent free expression on the part of the pupil.* Its value is lessened if it is done at the behest of the teacher, or if it is necessary for the teacher to suggest the exact form it should take. The problem is to stimulate the pupil's initiative and at the same time insure that what is done is an expression of the lesson truth.

(*b*) *Handwork should be tested by its relation to the purpose* *of the lesson.* The excellence of the production as a work of art is not at all the test. Rather the teacher should ask such questions as these: Does it teach a lesson fact? Does it deepen the impression of a lesson truth? Does it relate the lesson to life in such a way that the pupil will be helped to carry over the lesson into conduct? Without doubt some teachers in their enthusiasm for the new and novel have introduced specific forms of handwork into their classes that have been utterly devoid of religious significance.

(*c*) *Handwork should not be permitted to become merely "busy work."* There are times when "busy work" is useful, but it should not be confused with handwork. It is easy for the spiritual aim to be lost sight of, and both teacher and pupils to concern themselves entirely with the materials—crayons, paper, scissors, paste, etc. For this to happen is a misfortune.

(*d*) *Handwork should be given only its proper time and place.* In the beginners' and primary grades a brief period within the Sunday session may be allotted to it. In the senior and higher grades it should be done during the week or on Sunday at some other hour than that of the Sunday-school session. Baldwin makes the following practical suggestions: "It may be planned for in one of four ways: (1) The teacher of each class may meet with the class for this purpose at her own home, the home of one of the pupils, or the Sunday-school building. (2) The superintendent of the department or someone appointed to have charge of the manual work may meet all the pupils at some given time, assisted by as many of the teachers as can give their services. (3) Special instructors may be appointed to conduct classes in geography, hymn illustration, and modeling during the week. (4) The handwork may be done in the regular session for week-day religious instruction."[1]

EXPRESSIONAL ACTIVITIES OF SERVICE

Expressional activities reach their highest level of religious significance in terms of the service of others. The final interpretation of the gospel is a life of service. When we have prepared our pupils to go out into the walks of daily life, and, according to the measure of their ability, repeat the life and works of Christ in living for and serving others, we have truly taught them the gospel. If our instruction falls short of actually producing Christians who serve—habitually, purposefully, efficiently—it fails of being fully Christian. There is only one way for the Sunday school to succeed in producing such Christians, and that is persistently and systematically to train its pupils in service. This can be accomplished only by a definite service program.

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[1] *The Junior Worker and Work,* page 96.

Planning the Program.—Certain fundamental principles must be kept in mind:

(*a*) *The program should be graded.* Possible activities should be suggested for pupils of all departments and grades. These should be listed in orderly and progressive sequence. Pupils should not be encouraged to undertake activities that are beyond their years. In general it is best for little children to do things for those of their own age; for young people to help other young people.

(*b*) *The program should be largely determined by the needs of the community.* An artificial or ready-made program is doomed to failure. It would be impossible to devise a program suited to all schools. The program in each individual Sunday school must grow out of local conditions and needs and the opportunities and capacities of those who are to carry it out. The first question to be asked is, What are the unmet needs of the community to which this Sunday school may minister? There are of course certain needs common to all communities. Everywhere there are those who are sick or aged or infirm or crippled to be ministered to. There are overburdened mothers and neglected little ones and those who are for one reason or another unfortunate.

(*c*) *The program should reach out beyond the local community.* Provision for service should begin at home but should not end there. To think in terms of one's local community only is to become narrow and provincial. It is the glory of Christianity that it knows no boundaries of neighborhood, nation, or race. To stop short of world service is to be something less than fully Christian.

(*d*) *Activities should be spontaneous.* Service activities have little value for the pupils unless they are the pupils' own. That which they do at the behest of others is robbed of half its value. Although the needs should be carefully listed, freedom of choice should be assured the pupils.

Suggested Program for an Intermediate Department.—As a means of suggesting that the average church situation affords abundant opportunity for a program of service the following program for a particular department, most of whose provisions are applicable to any community, is presented:

Local School and Church

- Visit members of department who are ill.
- Make chairs and tables for Beginners' and Primary Departments.
- Act as doorkeepers.
- Act as ushers.
- Act as messengers for church office.
- Distribute announcements of Sunday service.
- Assist on playground.
- Visit shut-ins of Home Department with Home-Department visitor and sing for them.
- Help at party for Beginners' Department.
- Sing in choir.
- Distribute songbooks.
- Raise flowers to decorate the church during summer and fall.
- Prepare posters for bulletin board.
- Help superintendent and teacher care for department room and classrooms.
- Prepare Christmas box for poor family.
- Prepare Christmas tree for sick child or poor child.

Community

- Make scrapbooks for children's hospital.
- Make fireless cookers for poor families.
- Make popcorn balls for orphans' home.
- Cut firewood for widow.
- Take weekly turns in doing chores for aged woman.
- Share magazines with boys who have none.
- Contribute money to orphanages, hospitals, etc.
- Make bedroom slippers for home for crippled children.
- Collect clothing for distribution through associated charities or other agency.
- Subscribe for magazines for orphans' home, or for crippled child.
- Collect magazines and pictures for orphans' home, children's hospital, or county infirmary.
- Can fruit for old people's home.
- Make jelly for hospital.
- Promote "clean-up week"—backyards, alleys, vacant lots, etc.
- Help on "clean streets" program.

The Larger World

- Provide outing for children from the city.
- Contribute money to foreign relief.
- Contribute money to give mission boy an education in a Christian school.
- Contribute tuition and clothing for pupil in mountaineer or freedmen's school.
- Make kodak pictures for use on mission field.
- Collect unused Sunday-school supplies for mission field.
- Provide library for frontier Sunday school.
- Make dolls and puzzles to include in a home mission box.
- Carry out "salvage campaign" — gathering waste and selling it to aid relief.
- Join the Red Cross and take definite part in its activities.

Similar schedules might readily be prepared for each of the other departments of the school.

CONSTRUCTIVE TASK

1. Considering yet again the Sunday school you know best: What systematic effort is made to make use of the activities of the pupils? Be specific in your answer.

2. Observe a junior or intermediate class during a school session: (*a*) Were the pupils passive or active? What did they do? Describe fully. (*b*) What ways can you suggest of utilizing the activity of these pupils?

3. Talk with a superintendent in whose school or with a teacher in whose class handwork is being successfully used. Find out all you can about the methods used.

4. Prepare a practical program of activities for a particular

Junior Department. Be sure that you can justify every item you put into it.

References for Supplementary Reading

In "The Worker and His Work" series

1. Connecting truth with life: *The Junior Worker and Work,* Chapter XVI.
2. The higher forms of expression: *The Intermediate Worker and Work,* Chapter IX.
3. Materials and forms of handwork for primary pupils: *The Primary Worker and Work,* Chapter XIV.

In the library

1. Expressional activities: *Religious Training in the School and the Home,* Sneath-Hodges-Tweedy, Chapter XVII.
2. Types of handwork: *Handwork in the Sunday School,* Littlefield, Chapter II.
3. Neglected aspects of manual work: *Efficiency in the Sunday School,* Cope, Chapter XVII.

CHAPTER XII

THE CLASS AS A SCHOOL FOR SOCIAL LIVING

Two children were talking about the Sunday schools they attended. One said: "My teacher tells us everything. I think we shall soon know all there is to be known about the Bible." The other replied thoughtfully: "We are learning a lot in our class, too. Most of all I think we are learning how to live together as God's children."

We might very well take the child's statement as a definition of the ideal class: *It is a place where the pupils are learning to live together as God's children.*

One of the most significant developments in general education in recent years has been the increasing emphasis upon education as *life*—upon the school as a place where the child gets experience in living with others, receiving from them and consciously and willfully making his contribution to the common welfare. The change that has taken place is thus illustrated by Dewey: "Some few years ago I was looking about the school supply stores in the city, trying to find desks and chairs which seemed thoroughly suitable from all points of view . . . to the needs of the children. We had a great deal of difficulty in finding what we needed, and finally one dealer made this remark: 'I am afraid we have not what you want. You want something at which the children may work; these are all for *listening*.' "[1] The author comments upon this remark: "That tells the story of the traditional education. . . . It is all . . . 'listening.' . . . The attitude of listening means, comparatively speaking, passivity, absorption; . . . the child is to take in as much as possible in the least possible time. . . . It would be most desirable for the school to be a place in which the child should really live and get a life experience in which he should delight and find meaning for its own sake."

The Social Aim in Religious Education

This emphasis is as much needed in religious education as in general education. The Christian religion is Jesus' way of life, and Christian education is learning to live as Jesus lived. This point of view does not by any means exclude instruction but it does lay a proper emphasis upon practice. All that has been said earlier in our discussion concerning the importance of instruction and methods of instruction is in place, but it is likewise of importance to think of the Sunday school as a place where our pupils live together as God's children—disciples of the Master, learning his way of life by actual practice.

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[1] *The School and Society*, page 31.

Doing the Work of the Home.—This is the more necessary because too many of our Sunday-school pupils come from homes where they receive no training in the social attitudes. Says Hartshorne, "We may tell those children stories of love and friendship and helpfulness for an hour on Sunday; but if they get nothing but blows and toil and loneliness all the week, what is the use?"[1]

More than mere telling is involved in training in social living. First of all, it is necessary to provide an atmosphere in which love and kindness and sympathy may live and grow—an environment that will itself naturally prompt these attitudes. The ideal Christian home does just this. The larger community life under ideal Christian conditions does it. Where the home and the community do not thus minister to the child, it becomes incumbent upon the Sunday school to take their place. To quote Hartshorne further at this point: "We may find ourselves as teachers frequently obliged to be a Christian community for the child and to provide in our own persons a constant source of stimulation for the sort of action we desire to have become habitual in those whom we teach." When the proper environment has been created, it next becomes necessary to lead the pupils to the expression of social feelings and attitudes in concrete ways. Children and young people learn social living by actually doing things for one another and together as a group for others.

The School as a Social Unit.—The school as a whole is to be thought of as a social institution and should be organized and conducted as such. It thus becomes a Christian community. It is not to withdraw itself from the larger community of which its members are a part or to be indifferent to any of the interests of the larger community, but no small part of its services in making the larger community Christian will be accomplished by making itself a truly Christian community. Through the training that it provides it will prepare its members for efficient coöperation in all of the duties and responsibilities of community life. This is made possible since the school as a whole is an almost exact replica of the larger community. In the average Sunday school, just as in the average American community, are to be found old and young, rich and poor, learned and ignorant, employers and employees. Occasionally the school should meet together in a common assembly in order to foster a consciousness of unity and solidarity and common feelings of joy and gratitude and sympathy. The great festivals of the Christian year—Christmas and Easter and Thanksgiving—afford the best opportunity for such meetings. Certain projects also may be undertaken by the school as a whole school—for example, the support of an orphan in a Christian mission school for which a certain definite amount shall be appropriated from the school treasury. Occasionally, also, the school may participate in some interschool event, such as a picnic of all the Sunday schools of a community.

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[1] *Childhood and Character*, page 162.

The Class as the Unit of Training.—The larger opportunity for training is offered, however, by the department and the class. The school thus becomes a group of smaller organized groups coöperating for common social ends.

Each class should have certain specific objects of its own. A group of young men in a city church took for its name "The Friendly Class." One of its objects was to find each week some young man who was a stranger in the city, invite him to the class session, make him feel at home, take him to dinner at the home of one of the members, give him a pleasant Sunday afternoon, and get his promise to become a member of some Sunday school in the city. A class of women each year makes it possible for some young girl to continue in school who without their help would be obliged to leave school and go to work. A class of young women founded and have maintained for several years in a downtown section a kindergarten for children of working mothers. The number of objects that may serve as goals of class activity are unlimited. In working together for some such common object the members of the class get a training in coöperation that is invaluable. At the same time they learn to deny themselves selfish pleasure for the sake of the good of others. The social feelings are given expression and through habit actually enter into the determination of character.

A further training in coöperation is given through a department as a whole working together for some common object. As a rule this should be group coöperation—that is, the several classes should work together as groups rather than as individuals. An Intermediate Department of one school undertook the preparation of a missionary box. One class of girls gave dolls; another furnished picture cards; a third girls' class made scrapbooks; a boys' class furnished homemade toys; another, pennants and other decorations for a boy's room. In another school the Junior Department collected Sunday-school papers and picture cards to be sent to the Philippines. Each class was given a certain section of the town to canvass.

One of the finest opportunities for the development of social attitudes is offered through play. It is important to choose for most frequent use games that involve team play. "A team game is a game that is played with a team spirit for a social victory." Boys and girls who learn how to play team games with good spirit and success are developing qualities of character that will immensely enhance their future service to society.

The Teacher's Part.—Making the class a real school for social living tests the social spirit of the teacher. One cannot do it unless he has himself learned how to subordinate self and to think first of others. He must necessarily think of himself simply as one member of a group who are all working together for a common end. The teacher who succeeds here will be one who is democratic in spirit and who is able to obey the injunction of Froebel: "Come, let us live with our children." He will find constant necessity for patience and tact and for all the wisdom he can command.

Method of Instruction

What will be the effect of the social motive on teaching method? The teacher who makes his class a school for social living will still be an instructor. How will this aim modify his teaching practice?

The Recitation.—The first effect of making the social aim dominant will be a change in the recitation. Instead of a process in which the teacher talks continuously, or in which the pupils answer a series of questions asked by the teacher, the recitation becomes a process in which all take an active part. The teacher plans for contributions from all members of the class, who in turn are led to think of themselves as members of a group, all of whom are working together for the realization of some purpose or end previously agreed upon. Says Dewey: "The recitation becomes preëminently a social meeting place; it is to the school what the spontaneous conversation is to the home, excepting that it is more organized, following definite lines. The recitation becomes the social clearing house, where experiences and ideas are exchanged and subjected to criticism, where misconceptions are corrected, and new lines of thought and inquiry are set up."[1]

Why should not interest and activity be as intense in the class session as upon the playground? Why should not boys and girls question one another and offer their opinions and judgments with as much zest in considering a problem in the classroom as in discussing a game or a party? They will do so if the problem under consideration is their own.

Social-Project Method.—The social aim in education has led to wide interest in what is known as the social-project method of teaching. As an example of this method take a project used at the Latona Public School, Seattle, Washington. For some time before Christmas the work of the boys centered in the construction and sale of various kinds of toys. For one thing they made a large number of skatemobiles. They were sold at two dollars each. The materials for one cost thirty-five cents. A corporation for the sale of the toys was formed, and for arithmetic lessons a large number of problems connected with management of the corporation and the sale of the toys were worked out. The work in English consisted of the preparation of advertisements for the sale of the toys and the writing of short stories concerning the project. For art work the toys were artistically painted and advertising posters were made. The entire project afforded constant opportunity for training in coöperation. This illustration presents the essential features of the project method. It may be defined as a form of activity undertaken by a group of pupils under the guidance of a teacher in which activity all work together for the desired end. It is essential that the project shall be one in which all are actively interested.

Is this method of teaching one that can be largely used in religious teaching? Not a few believe that it is. A class of young people in a city Sunday school decided to make their work for the winter the support of a family in which the father had met with a serious accident. Financial responsibility for fuel, rent, and food was assumed by the class. It was found that the three boys of the family were in bad company, were doing no good in school, had no suitable means of recreation, and were without reading matter at home. The class set itself to remedy these conditions. It was agreed in advance that causes as well as means of immediate relief should be discussed. Very soon it became apparent that some form of guidance for the class discussions was needed, and the class decided to take up the study of "The Bible and Social Living" (Ward), Course XV in the International Graded Series. The course as a whole was read, but each Sunday the discussion grew out of some definite experience of some member of the class in being a Christian neighbor to this family.

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[1] *The School and Society*, page 48.

A project of an entirely different type is suggested by Freeland[1]—namely, making the Lord's Prayer the basis of a year's work. "Our Father" suggests a study by the children of their own fathers. Let them be observant during the week and report at Sunday school some of the things their parents did for them. This observation and report might result in the development of new attitudes on the part of the children toward their parents. It is probable that it would cause thoughtless children to understand and appreciate their parents more as well as make the first words of this prayer more meaningful than before. "Thy kingdom come, thy will be done" offers wide opportunity for action and projects. The pupils might be asked to act throughout the week in strict obedience to what they believe to be the Lord's will and report difficulties the next Sunday. It should be explained that this is the permanent attitude of the Christian, but that this particular week is one of special thought and observation. Such a week of observations would have a great influence upon the conduct of children, and the reports would afford opportunity for clearing up numerous misconceptions. In similar manner other clauses of the prayer might be taken up. Many children mumble the Lord's Prayer without any real understanding of what they are saying, until it becomes almost meaningless to them. There are few classes that would not profit by such a project study of this prayer.

Constructive Task

1. Observe the teaching process in a given class to discover the extent of coöperation between the pupils and the teacher. Do the pupils enter heartily into the discussion? Is the lesson

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[1] *The Sunday School Journal*, Volume 51, page 336.

something that the teacher is trying to "put over," or do the pupils seem to regard it as their project?

2. Make an inquiry to discover how many departments and classes have engaged during the past year in some social-service activity as a department or class project. Talk with one or more teachers concerning what was undertaken. In what ways was it successful? What values did the pupils get from it? Wherein was it not successful?

3. Suggest a possible social project for your class in which the teaching for at least three months might center.

References for Supplementary Reading

In "The Worker and Work" series

1. Christianity demands social expression: *The Intermediate Worker and Work*, Lewis, page 126.
2. The social instincts and their training: *The Senior Worker and Work*, Lewis, Chapter XIV.

In the library

1. The public school a place for living: *The School and Society*, Dewey, Chapter II.
2. Making over human nature through action: *Childhood and Character*, Hartshorne, page 159 ff.
3. Learning to coöperate: *Missionary Education in Home and School*, Diffendorfer, Chapter V.

APPENDIX

Typical Lesson Plans

A Lesson in Conduct.—1 Sam. 7. 3-9; Joshua 24. 14-18.

W. W. CHARTERS

I usually throw a lesson into seven divisions in the form of seven questions. Some of these are not used with every lesson, but all of them may be used with almost every lesson. Taking the intermediate-senior topic, "The Call to Undivided Allegiance," I shall discuss these questions one by one, illuminating the statement of a general method by illustrations from the lesson under discussion.

The topic of this lesson has to do with the ever-recurring daily problem of being faithful to God. Our object is to gather facts and then to apply them. In this lesson we have two sets of passages—one taken from Joshua's farewell address, and the other from the account of the Philistine battle at Mizpah.

TYPE QUESTIONS

1. *Tell the story of the lesson.*—This will draw out the factual content of the lesson and will give opportunity to note the main point—faithfulness and its reward. It may involve a silent reading of the passages to get the story or refresh the memory.

2. *What is the setting of the lesson?*—In answer to this question the student should appreciate that the first part of the lesson is part of Joshua's farewell address, that he reviewed the history of the Hebrews from the time of Abraham, and that the burden of his message was that all through their history God had been very good to them. The facts of the setting should, whenever possible, be so interpreted as to bring out the main point of the events related to the lesson—in this case, faithfulness and its reward, or unfaithfulness and its penalty. The passage from Samuel should be treated in a similar manner.

3. *Give other Bible and secular stories about faithfulness to God.*—We now, with this question, proceed to build the idea that the problem of the lesson is a real life problem, which others

have met. The gist of the experiences of such are given—acts of faithfulness and their reward.

4. Give stories from the lives of your friends of faithfulness to God.—In this question the problem of the lesson is brought nearer to the pupil. At this point it will be necessary for him to translate faithfulness into the terms of his own life. In the days of the Old Testament faithfulness was concerned with worshiping God rather than the gods of the heathen. But we have no temples to Baal or Ashtaroth in the year 1920. So the query arises, What are the forms of faithfulness to-day? The discussion of this point is part of this question. We should ask the students to give illustrations of their own faithfulness did it not smack of boasting, so we ask for examples from the lives of their personal associates.

5. Give stories of unfaithfulness to God.—This question is valuable because it presents contrasts, and contrast is a fundamental method of developing ideals, as the church has recognized from the beginning. The object in this case is to get stories of unfaithfulness and its penalties. With the older students the question of being unfaithful without being punished might well be raised. Can one be bad and get by with it? Don't people actually do this? And so forth. The important point is to make the students see that in their own lives there are many cases in which this problem emerges.

6. Give a list of cases in which you may be faithful to God from now on.—Here the problem of the lesson is carried over to the threshold of action. The students have been thinking about what this problem has meant in their past; now they face the future. They have the great examples of the heroes to urge them, intimate illustrations from their personal experience to show what might be done, and equally forcible illustrations of disaster arising from unfaithfulness. At such a point is the psychological moment for raising the question, "What shall *I* do about it?" Not too many items should be included in the list; better one or two well concentrated upon than many, all of which may be neglected.

7. How can I do this?—In this question lies the whole crux of the difficulties of carrying teachings over into conduct. More ventures are lost by lack of method than are won by the presence of ideals. For a hundred who have the ideal ten carry it through. The student may know what faithfulness means and acknowledge that he ought to exercise the virtue, but how to carry out the resolve is his great stumbling-block. Therefore the last two questions should have the major portion of time and emphasis in a lesson.

Assignment.—These questions provide an excellent form for assignment of the next lesson. Ask the students to read the lesson and pick out the main teaching, get the setting, list similar illustrations they have run across in their reading and in their own circle of acquaintances, list stories of unfaithfulness, pick out ways in which they may practice the virtue, and think about how they can do this.

Samuel Called to be a Prophet—1 Samuel 1. 24-28; 3. 1-20

WADE CRAWFORD BARCLAY

Aim of the lesson.—To reveal some of the factors which enter into the preparation of a great religious leader.

Approach to the lesson.—Who of you have received help in your lifetime from some strong man or woman? (Follow this question with others until the truth stands clearly revealed that we are all dependent upon the help and guidance of wise counselors and strong, able leaders.) Is our national dependence upon right leaders greater or less than our personal dependence? In the history of Israel there were few greater leaders than Samuel. He was a pastor (priest), a wise counselor (judge), and a great national leader (prophet). This lesson will reveal to us some of the factors which entered into his early training and preparation for leadership.

Lesson Development.—"And the child Samuel ministered unto Jehovah before Eli." This statement introduces us to the environment of Samuel's earliest years. (Bring out all the essential facts of the narrative preceding this lesson, especially that the child was given in answer to prayer, that he was given (dedicated) to the Lord, and brought to the temple to minister there.) Do these facts furnish us with an explanation of the underlying reasons for Samuel's great career? Is it desirable that the training of a prophet should begin early? How often are these early conditions provided today? May we hinder God's plans for leadership by failure to provide similar conditions?

"Samuel!" Jehovah called the boy. The record is clear and emphatic. It was a divine call that came to the child Samuel. Priests and elders were near at hand—official representatives of religion—but the voice of God was spoken to the boy. The

teaching here is perfectly plain; God calls children to his service. Has the monstrous doctrine sometimes been held that God does not reveal himself to childhood?

The hearing ear and the obedient spirit. Can we elders refuse to be moved by the beautiful response of the child? Note the statements: "And he answered, Here am I." "And he ran unto Eli." "Speak, for thy servant heareth." The spirit of the child was responsive. Is it not the rational, normal thing for the child soul to answer to the call of God? What is the service we are called upon to render in this? Is it not our responsibility to see that every child is surrounded by religious influences and given religious training? If we allow other calls to be loud and boisterous, can we justly hold it against the child that he does not hear God's call? Do all children in America have a fair chance to hear?

Parental responsibility emphasized. It is a striking fact that the message which God gave at this time through Samuel had to do with parental delinquency—"his sons made themselves vile, and he restrained them not." Parental restraint and discipline, always important, sometimes is an absolute essential to the right training of child and youth. Are we failing at this point? (If time allows, emphasize the contrast between the career of Samuel and that of Eli's sons. They had similar environment and early training, but the discipline which they required was lacking.)

Advance Assignment.—Read the lesson (1 Sam. 4. 1-18) for next Sunday. What was the ark? What had been its recent history? Seek a cause for Israel's defeat by the Philistines.

The Evil Fruit of a Corrupt Tree—Matt. 7. 15-20

Mary E. Moxcey

Aim.—To help the girls recognize their own special forms of self-indulgence and to be able to cope with the "no harm in it" temptation.

Point of contact.—Discuss the answers to the questions asked last week. The girls probably will say that temperance instruction must be kept up, or else the liquor interests will get in again; they may talk about cigarettes. But the danger always is that girls shall take a temperance lesson as belonging especially to boys and shut their eyes to their own weaknesses. Press on until they name some of their own indulgences.

Development and conclusions.—A few months in age makes much difference as to the need and the wisdom of emphasizing the different "girl dissipations." The point in each is that, exactly as in the liquor habit, there is some practice that on each occasion "won't matter" or "is no harm this time," but which forms a habit whose fruit is evil. It may be abuse of the stomach in any of many ways: candy, pickles and spices, overeating, which is surely making a weak and dirty "temple of the Holy Spirit." It may be the tendency to slack on work now, sure she can make it up at the end, but more and more producing weak and lazy self-indulgence. It may be the allurement of doing things that are just bad enough to be exciting for fear you'll be found out—sneaking off to the "movies" or with the crowd to the park, flirting just enough to make things interesting but not to the point where she cannot take care of herself. It may be getting a little lax in behavior with the boys, just a little "rough-house" play, or a little spooning that "doesn't mean anything." Get the girls to do the characterizing of these practices—not by being yourself shocked or severe, but by pressing straightforward questions until they see that the other end of the road is the opposite direction from happiness and usefulness. Then help them make their own resolves that if the fruit is surely going to be bad, they will cut the tree down at once.

Assignment.—Read over the standard Jesus set for the members of his kingdom (Matt. 6. 22-24, 33; 7. 1-5, 13, 14). How can girls measure up to it? What particular items are hardest?

INDEX

Action, relation to interest, 78.
Activities, program of, 113; for an Intermediate Department, 113.
Activity, motor, 47.
Activity, teaching through, chapter xi.
Adams, John, 60.
Aim: of a lesson plan, 65f.; social aim in religious education, 116 ff.; effect of social aim, 119.
Anecdote, as illustration, 56.
Answers, insufficient, 49.
Apperception, 19ff.
Application, the, 69.
Appreciation, lesson for, 103ff.
Aristotle, 97.
Arnold, Thomas, 10, 11, 14.
Artificial motivation, 92.
Assignment of the lesson, 45ff., 69.
Association: in relation to lesson for appreciation, 105; relation to interest, 78.
Attention: what attention is, 72; kinds of, 74f.; use of various types, 75; principles governing, 77f.; practical suggestions on, 81ff.
Awards: as means of motivation, 92; for attention, 79f.; in examinations, 53.

Bagley, W. C., 96, 53.
Bailey, H. T., 59.
Baldwin, Josephine L., 112.
Beecher, Henry Ward, 104.
Bible, a picture gallery of heroic souls, 9f.
Biography, teacher's problem in teaching, 110.
Blackboard, 61.
Bright, John, 14.
Bryant, Sara Cone, 31.
Burton, E. D., 100.

Change, relation to interest, 78.
Character growth, 10f.
Character, a well-rounded, 99.
Charters, W. W., 34, 35.
Child mind, the, 17.
Choate, Rufus, 56.
Christian ideal, understanding of the, 18f.
Class as the unit of training, the, 118.
Coe, George Albert, 84.
Colvin, S. S. 35, 66.
Commands, the ineffectiveness of, 82.
Conduct: indication of effective teaching, 19; relation of feeling to, 97.
Conscious life, 15.
Consciousness of a great work, required of good teacher, 14.
Conviction, required of good teacher, 13.
Coöperation: of parents, 118; taught through team games, 119.
Cope, H. F., 110.
Cultivation: of personality, duty of teacher, 9ff.; of social consciousness, 119ff.

Davidson, John, 20, 57, 58.
Deductive method: 21, 22; effectiveness of, 23; place in religious teaching, 25, 26.
De Garmo, Charles, 36.
Desire: for advancement as motivation, 89f.; for possession as motivation, 88f.; for promotion as motivation, 89f.; to know specific facts as motivation, 89.
Development: of lesson, 68f.; of new interest, 79.
Dewey, John, 116, 120.
Diagrams, 60.
Discussion method, 39ff.
Distractions, removal of, 81.
Dramatization, teaching through, 109 f.

Drill: lesson, 51ff.; methods of, 52.
Du Bois, Patterson, 110.

Eagerness for hard tasks, required of good teacher, 15.
Earhart, Lida, 69.
Education through self-activity, 110f.
Effective story-telling, 32f
Enthusiasm, required of good teacher, 13.
Examinations, 53ff.
Expressional activity; handwork as, 110f.; of service, 112f.

Feeling. See Religious feeling.
Feeling, the primacy of, 95; gives a sense of worth, 96; creates ideals, 96; has direct influence upon conduct, 97; is intimately related to religion, 98.
Fitch, Joshua G., 34, 37.
Freeland, G. E., 85, 121.
Froebel, 28, 119.

Galloway, T. W., 86.
Games as motivation, 88.
Generosity of spirit, required of good teacher, 13.
Genuineness, required of good teacher, 13.
Gerson, Jean de, 27.
Good humor, required of good teacher, 12.

Handwork. See Expressional activities.
Handwork, forms of, 110f.; guiding principles in using, 111f.
Hartshorne, Hugh, 100, 117.
Herbart, 70.
Herbartian plan, 70.
Hofmann, Heinrich, 59.
Horne, H. H., 31, 47.
Hough, Lynn Harold, 102.
Hunt, Holman, 59.

Ideal: understanding Christian, 18f.; pictures as embodiments of ideals, 60.
Idealistic stories, 30.
Ideals, relating new to old, 19ff.
Illustrations, chapter vi.
Incentives to attention, 79f. See Awards.
Inductive method, 21, 22; effectiveness of 23.
Ineffectiveness of commands, 82.
Instinct as basis of motive, 85.
Instruction. See Types of instruction.
Instruction, purpose and general method of, chapter ii.
Interest: chapter viii, 29; as basis of motive, 85f.; indicated by questions, 35; religious, 17f.
Interdependence of emotion and intelligence in religion, 99f.
Intermediate, Department, social program for, 113f.
Involuntary attention, 74.

James, William, 78.

Keller, Albert von, 59.
Keller, Helen, 12.
Kimball, Edward, 44.
King, President Henry Churchill, 10.
Knowledge: organization through discussion, 34 ff.; organization through examinations, 53.

Lecture method: advantages, 24; disadvantages, 25; place in religious teaching, 25, 26.
Lesson: development, 68f.; for appreciation, 103ff.; material, 97; study, 46f.
Lesson plans, chapter vii.
Lesson Study, the problem of getting, 46.
Lessons, reproducing the, 107ff.
Love: as motivation; 90f.; love of teacher as motivation of lesson preparation, 93; required of good teacher, 11f.
Lyon, Mary, 11.

Maps: value and use of, 60; map-making as handwork, 111.
Material illustrations, 58ff.
Mather, Cotton, 17.
Mathews, Shailer, 110.
Metaphor, the, 57.

Method: discussion, 39ff.; dramatization, 109f.; in lesson for appreciation, 104; in questioning, 38; lecture, 24f.; of cultivating religious feeling, 101f.; effect of the social motive on, 119ff.; of religious instruction, general, chapter ii; of review, 51; of questioning, 34ff.; of recitation, 34ff.; social project, 120f.; story, 28ff.
Model-making as handwork, 11.
Moody, Dwight L., 44.
Motivation: artificial, 92; of instruction, 46f.; the secret of lesson preparation, 69f.; by plays and games, 88.
Motives, use of, chapter ix.
Murillo, 59.

Norsworthy, Naomi, 89, 76.
Notebooks as handwork, 111.

Objects, use of, 58.
Organization: of lesson material, 67; of pupils' energy for social service, 117ff.
Originality in use of illustrations, 62, 63.

Palmer, Alice Freeman, 9, 11.
Parents, coöperation of, 48
Pasteur, Louis, 101.
Personality, supreme in teaching, 9ff.
Pestalozzi, 12.
Picture-making as handwork, 111.
Pictures, 59f.
Plays as motivation, 88. See Dramatization.
Point of Contact, 67.
Principles: guiding handwork, 111; governing interest and attention, 77; of illustration, 61f.
Prizes as means of motivation, 92.
Problem, advantage for the lesson to be stated in terms of, 68.
Problems: as incentives to attention, 80f.; should be definitely stated, 45.
Programs for social service, 113ff.
Project method, the, 80f.
Purpose of religious instruction, chapter ii.
Questions: developing, 36ff.; formal, 49; indications of interest, 35; informational, 35f., 54; method in asking, 38.

Rankin, Mary E., 108.
Raphael, 60.
Reading, collateral, 47.
Realistic stories, 30.
Realization of need for training, required of good teacher, 14.
Recitation, the, 44ff.; a cooperative enterprise, 34f.; social aim in the, 119; topical, 50.
Religion: made real in persons, 9f.; relation of feeling to religion, 98.
Religious feeling, cultivation of, chapter x.
Religious interest, 17f.
Repetition, 20f. See Drill lesson.
Reproducing the lesson, 107f.
Retelling lesson story, 108.
Reviews, 50ff.; method of, 51.
Reynolds, Sir Joshua, 59.
Ribot, 97.
Royce, Josiah, 96.

St. John, E. P., 27, 31, 32.
Satisfaction as basis of motive, 86.
Schopenhauer, 17.
Self-control, required of good teacher, 12f.
Self-cultivation recommended to teachers, 9ff.
Sense of wonder required of good teacher, 15.
Service as expressional activity, 112f.
Simile, the, 57.
Social aim in religious education, 116ff.; social consciousness, method of cultivating, 119ff.; social instincts, 91.
Social living: the class as a school for, chapter xii; more than telling involved in training, 117.
Social-project method, 120f.
Social service, organization for, 117ff.
Social unit, the school as a, 117f.
Socrates, 36.
South, Robert, 55.
Spontaneous attention, 74, 75.

Stereoscope, 61.
Story, the, chapter iii.
STRAYER, G. D., 52, 104.
Study, teaching pupils how to, 47.
Subject matter, problems of, 87.
Successful teaching, qualities making for, 11ff.
SULLIVAN, ANNA, 12.
Sympathy as motivation, 90f.

TAYLOR, A. R., 15.
Teaching: by personal influence, 9ff.; by instruction, 34ff.; by story-telling, 27ff.; through activity, 106ff.; through development and training of the emotional life, 98f.; qualities making for successful, 11ff. See Methods.
Team games to teach cooperation, 119.
TUPPER, V. G., 95.
Types of instruction: deduction, 21, 22, 23; examinations, 53ff.; Herbartian, 70; induction, 21, 22, 23; illustration, 55ff.; lecture, 24ff.; question and discussion method, chapter iv; recitation, 44ff.; reviews, 50ff.; story, chapter iii.

Understanding as motivation, 90.
Unit: the class as a unit of training, 118f.; the school as a social unit, 117f.

Verbal illustrations, 56f.
Voluntary attention, 74f.

WARD, HARRY F., 121.
WHITLEY, MARY T., 76, 89.
Worship, meaning of, 102f.; the teacher and the service of, 103.

Date Due

O [illegible] '45
F 23 '48
FE 10 '49
MR 14 '49
MY 6 - '52
DE 4 '52
MY 1 - '53
~~J[illegible] '30~~

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